

**C**A consolacyon  
for chrysten people to  
repayre agayn the los-  
des temple, with cer-  
taine places of scrip-  
ture truely applyed to  
sacristhe theyr myndes  
for p expellyng of ydo-  
latry, & to instruct the,  
of loue and obedience.

Compyled  
By nycholas wyse  
Jo. Bauens. p<sup>ri</sup>m. 6<sup>o</sup>



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## **A pꛛeface of the pꛛophetes.**

**T**he pꛛophet Esay made an exclamacyon  
That heuē and erthe shulde hearken to the lorde  
whiche for the peoples great abhomy nacion  
Mouokynge hym to angre dyspleasure and dyscorde  
They fastynges/they prayers/ & offrynges he abhoꝝde  
yet mercifully exhortyng them to mende & to lye in wait  
He pꛛomysed them pardon they synnes for to expell.

**T**he pꛛophet Jeremy elected was of god  
And sanctified befoꝛe that he was boꝛne  
Commaunded to threten the people with his rod  
And fearfull plagis on cattell, grasse, and coꝛne  
With other punysshmentes to cause them for to moꝛne  
Declaryng they captuꝛte they paynes & reuell bandes  
To come for they synne and ydols made with handes

**T**he pꛛophet Oseas spake wyle byd pꛛophery  
Agaynst the pꛛiestes that people do dysceyne  
And also rebuked Israell and Samary  
For they ydolatre/ but they wolde not receyue  
Goddess grace & pꛛomys/ noꝛ his swete wordes conceyue  
They were vnthankfull, wherfoꝛe he byd them blame  
Receyving they synne and punysshment for the same.

**T**he pꛛophet Aggeus, came to ierobabell  
The pꛛynce of Iuda declaryng hym the wyll  
Of god the lorde, whose goodnelle dothe e. cell  
Exhortyng the people his pleasure to fulfyll  
Rebukyng they slacknesse as it was ryght and shyll  
For that they applyed not they bodies to some payne  
They temple destroyed for to buyde by agayne.

**T**he





**T**he prophet **Michas** reprimed the wickednesse  
Of them that inclined vnto ydolatrie  
Expresyng the payne for theyr vngodlynesse  
Rehercyng theyr synne, and yf I shulde not lye  
The cause he expounded of theyr mysery  
Aleggyng it to rulers whiche trouthe dyd not regarde  
And vnto preestes that preache for prosyete and rewarde.

**T**he prophet **zachary** spake by the spiryte of grace  
Comforyng the people to tourne vnto the lord  
whiche for theyr offences dyspercted were longe space  
Among the hethen the scripturns to recorde  
But god purposyng that they shulde be restored  
Out of thraldome as stowes do me tell  
Delpyered the people of Jude and Israell.

**T**he prophet **Malachy** spake of the ioyfull day  
Of **Christes** comyng the people for to saue  
And also of hym that shulde prepare his way  
Expresyng the pleasure that godly men shulde haue  
As for the vngodly he greatly dothe depaue  
Declaryng theyr dyuersytes throughe god omnipotent  
And theyr vniuersal rewardes whē he shall gyue iudgement.

**C**hrist the true prophet and lord of prophetes all  
Of whom the prophetes before dyd prophesy  
Beyng the only sonne of god celestyall  
Approued the prophetes, theyr prophetes he dyd veresfy  
For he of whom they prophesied the world to iustify  
Performed theyr prophetes, from heuen he dyscended  
His fathers wyll fulfyllid, and vp agayne ascended.

**I**n regnum dei.

## The prologue.

**C**onsidering in my mynde  
the great decay of Chri-  
stes church that hath  
contynued of a longe  
season (beyng the sayth-  
ful congregacyon, which Paule cal-  
leth his temple.) It hath impelled  
me of a true & vnfayned herte to take  
payne (as the comon sayeng is) wher  
it mought more truely be counted a  
pleasure, to wyrtethis litel volume.  
But for as moche as I stode in stay  
and doubted the iudgementes of the  
vnlarned multitude lackynge yet  
knowledg to deleme the spirituall  
lyght from darkenesse, ye a not that  
onely, but also doubted the iudgmen-  
tes of suche as haue lernynge, which  
in tyme past feared not to peruerter  
scriptures. Truly it troubled so my  
mynde, & I was in, xx, wyttes whe-  
ther

ther I mought set forth this worke  
acording to my fyrst purpose, eyther  
els let fall my labours, keepyng it se-  
cret to my selfe and takyng onely to  
my rewarde my payne for my trauel.  
Thus stageryng as a man beyng in  
an open, large, and wyld forest kno-  
wyng not whiche waye to resorte or  
ryde to his lodgyng, sometyme fea-  
ryng the vncertaynty of þ way, som-  
tyme doubtyng whether þ ende of þ  
way dyd lede vnto a wood or couert  
full of busshes and byers, somtyme  
fearynge robbers, theues, and cruell  
beastes to spoyle and deuoure hym.  
And last of all fearyng lest the nyght  
shulde come vpon him before he came  
to his iourneys ende. So I beyng  
in this open forest of þ worlde though  
I knowe the way of the scripture to  
be certayne, and þ ende thereof to lede  
to quietnes and rest, and that it is þ  
onely rule for all men to frame theyr  
workes therunto. By the which rule  
I haue



I haue facponed & framed this woꝝ-  
ke (as nere as God hathe gyuen me  
grace, yet I doubted the vncertayne  
Iudgementes of other men, the one  
sorte that knowe not the waye, & the  
other sorte knowing it hauynge no  
pleasure to walke therin, taking vpo  
them to be gaydes vnto the synple &  
vnlerned. Where in very dede many  
of them haue rather played the part  
of cruell spoylers and deuourers as  
it may appere to all the whō it hathe  
pleased god, eether to pꝛeserue from  
spoylyng oꝛ els of his insynpte good-  
nesse, to call & conducte from false &  
fayned pathes, vnto þe true & pꝛefyte  
way which Chꝛist hath apoynted vs  
to walke in. Vnto the whiche way to  
confoꝛte, counsell, & courage all men,  
I haue applyed this my labour, fꝛst  
to confoꝛte them in the trueth, to cou-  
rage them to stycke vnto the trueth,  
& to counsel them to folowe the same  
that the lordes temple may be resto-  
red

i. cor. vi.

ii. cor. vi

red and repayred agayne. But after  
my labours ended, & thynge & hath  
incouraged me to set forth my good  
wyl vnto all men (beyng in this ma-  
ny doubtles & troubles of mynde) I  
wyl shewe you. I counsayled to my  
selfe and yf it were best for me to de-  
dicate it vnto some noble man, as ye  
may se in dyuers p̄efaces & p̄olo-  
ges of bookes, some are dedycated vnto  
one man, and some vnto an other,  
whiche thynge truely I wolde that al  
men dyd no lesse p̄ayse & alowe then  
my selfe, for it is an occasion to al the  
which vnfaynedly bere louyng myn-  
des vnto the person whom the thynge  
is dedicated to haue & moze fauoure  
and loue vnto it, and to be the moze  
desyrous to rede & peruse it for his sa-  
ke. But as there is in this worlde no  
pleasure without payne, no confor-  
te without care, no ioy without sorowe  
and to be shoyt nothing without his  
contrary. So in this I was not so  
moche

moche encouraged forwarde one way  
but I was more dyscouraged back-  
warde an other way. For when I cal-  
led to my remembraunce þæt forwarde  
ymagynacions and vntrewe repor-  
tes of suche as be euyll whiche also  
haue seduced the pooer and vnlearned  
to thynke all thyng to be as true as  
þæt gospel þæt they speake my herte was  
quyte discouraged to dedycate it vn-  
to any noble man. The lacke of elo-  
quence to set forth this worke and to  
make it more mete and conuenient  
to be presented vnto suche an estate  
or person (for as moche as I haue com-  
pared and framed it to the infallible  
truthe of goddes blessed worde) dyd  
lytell or nothyng dyscomforte me.  
But because I wolde not haue the  
truthe to be sclaudered by the ma-  
lycious tonges of those that wolde  
saye. This felowe hath taken payne  
so to set forth a worke to please suche a  
man withal. I was at a playne poynt  
with



with my selfe to kepe it vndefamed  
that waye, and not onely to saue the  
truthe from false suspicion, but suche  
persons also from offendyng & wold  
vntruely repozte it. For it is vn-  
doubted that many whiche haue not  
feared to speake euill of the gospel,  
(sayeng it wold make me heretykes)  
wold not passe vpon the sclaundryng  
of any good purpose or ptece of mā.  
Thus wayeng the matter as it were  
in a ballaunce, I perceyued yet in  
ail thynges that the truthe ouer-  
cometh at length, and then consyde-  
ryng the ioyful and acceptable tyme II. cor. vi  
that is now, so that the euangelycal  
lyght shyneth ouer vs, the nyght be- II. cor. xiii  
yng past and the daye come to gyue  
lyght vnto al men that lyst to labour  
in y<sup>e</sup> lordes worke. It entred in to my  
herte (thoughe I mystrusted not the  
comyng of y<sup>e</sup> nyght agayne) yet that  
I thought not to be neglygent in the  
lordes worke accoꝝdyng to the gyfte  
whiche

which is gyuen me. But whē I coulde  
fynde nothyng to quyet my mynde  
for the setting forth thereof, without  
the daunger of some euill repozte, &  
worde of god (beyng the true salue  
for all maner of sores, and the perfyte  
medecyne for all maner spiritual dis-  
eases) gaue me comforte prouokynge  
me to stay no longer therein by the pa-  
rable of certayne men whiche recey-  
ued of their lord and mayster sundry  
talentes to be put in vse for his ad-  
uauntage vntyll his retourne out of  
a straunge countre, in to the whiche  
he toke his iourney. And after a long  
season the lord of those seruauntes  
came and rekened with them. Then  
he that had receyued. v. talentes said  
mat. xxv mayster thou delyueredest vnto me  
v. talentes, beholde I haue gayned  
with them. v. talentes mo. Then his  
mayster sayd vnto hym, well good  
seruaunt and faythful, thou hast ben  
faythfull in lytell, I wyl constitute &  
ouer

ouer moche, entre in to thy maysters  
loy. And he that had receyued .ii. ta-  
lentes had gottē other .ii. vnto whō  
lyke answere was made. But the ser-  
uaunt whiche had receyued but one  
talent and applyed it to no pꝛofyte,  
but hꝝd it in h̄ erthe came and sayd.  
Mayster I cōsydered that thou wast  
an harde man, whiche repest where  
thou sowest not, and gathered where  
thou strowest not, wherfoze I was  
afrayde beholde, h̄ hast thynne a wne.  
But foꝝ his slouthfull and euyl ser-  
uice he was rebuked, his talent ta-  
ken from hym and gyuen to hym h̄  
had many, and the vnꝛofytable ser-  
uaunt cast in to bitter darknes. whē  
I remembꝛed this sayeng of the loꝝd  
whiche haue receyued but one symple  
talent in comparyson of other whiche  
haue applyed their wyttes and ler-  
nyng to fulfyll the loꝝdes pleasure as  
it appereth by their excellent woꝝkes  
and bokes that they haue wyrtten,  
yet



yet feryng lest this smal talent shuld  
be taken from me, and so to receyue  
the dyspleasure of my lord, whiche  
ought moze to be feared then the dis-  
pleasures and dysprayses of all men,  
and his fauour and loue moze to be  
extemed desyred and sought for, then  
þ fauour of all creatures. I thought  
it moze conuenient to folow his wyl  
then to regarde the false iudgemen-  
tes and the vnttrue reportes of suche  
as knowe not the trouthe. And also  
of them whiche knowe it abusynge  
theyr knowledge to theyr great dan-  
ger and perell. Wherefoze as one in-  
tendyng to saue al thyng as vpright  
as maye be, I haue attempted to set  
forth this my rude worke, beyng as  
the comon terme gothe as playne as  
a packe staffe. And for it shall appere  
that I seke not the fauour of man, I  
haue not dedycate it vnto one man.  
But because I wolde that all men  
shuld seke the fauour of god I haue  
Dedycate

dedycate it vnto all men. ye & wolde  
that the poozest begger whiche can  
rede oꝛ here it red shulde haue it. But  
whether they be pooze oꝛ ryche, to  
whose handes this lytell boke shall  
happen to come & heretely desyre the  
not to stycke to any thyng whiche is  
here wyrtten ferther then they shall  
thynke it approued by þe scripture &  
word of god, & as I haue wyrtten in þe  
boke folowing so I admonyshe you  
in this prologue before to take this  
woꝛke foꝛ an exortacyoꝛ to coꝛfoꝛt and  
counsell all men to rede and here the  
scripture, that they may vnderstande ephe. v.  
what the wyll of god is. And after þe  
they are ones called that they may la-  
bour also to be chosen, foꝛ many are mat. xx.  
called and fewe be chosen. But sure- ly xxvi.  
ly who soeuer be chosen wyll put to  
his helpynge handes foꝛ to repayze  
agayne the lordes temple whiche is  
not made w mennes handes. I trust art. xlii.  
in God to se this temple in his per-  
fection

receyve that I maye rejoyce as the  
people of Jerusalem dyd at the repa-  
ryng of the temple and cyte agayne.  
wherof ye shal perceyve moze in this  
worke folowynge, vnto the whiche  
worke I haue caused my name to be  
set, not for any prayse that I entende  
to seeke therein, but for certayne consy-  
racyons mouynge me therunto. The  
one is that I haue herde by reposte  
of other men that diuers be offended  
with sundry booke, whiche beyng  
withoute name or aucthor haue ra-  
ther troubled theyr consyence then  
set it in a quyetnesse, and that many  
haue ben suspected to be doers therof  
whiche were neuer of counsell nor  
knowledge therein. And I maye be-  
leue the thyng to be y more true, for  
in a small peice of worke or twayne  
whiche I haue set forth my selfe ge-  
uyng it no certayne name, dyuers  
persones of dyuers men haue had y  
same & reposte to be doers of it. And  
thought



though I passe not who haue the  
praysle, so þe þe glozy of god & his truth  
may be roteþ & take place in þe hertes  
of men. yet as there is nothyng so p-  
fyt, but þe of some men it is dyspraised  
& no miruayll seyng the very truthe  
(which is the worde of god) hath ben  
euill reported of many. Therfore I  
thynke not þe any worke of man can  
content al men. And for these consy-  
deracyons w other necessari that I  
omyt I haue put vnto this my name  
as one being cōtent to take dyspraysle  
w praysle, payne w pleasure & to be  
redy yf any faute shulde be to bere þe  
burden therof my selfe as he þe know-  
eth þe secretes of mennes hertes be a  
wytnes & iudge vnto me to who be  
honour praysle & glozy for euer & euer,  
Amen.

**Alouis**

*Sapla*

These be the fautes escaped in the pryntynge.  
In the fyrr page of B the .ix. lyne thete for thete.  
In the first page of E the xliii. lyne lyberte for ly-  
ber alpte. In the .iii. page of F the .xii. lyne of G hys  
In the .xiii. page .xv. lyne of G the for thete. And in  
the last page of the same say for lye.

A prayer to be said for the plagues  
of the diseases.

As Lord, as thou hast put forth in thy holy  
scriptures plenty of blessings to them that  
fear thee & will all diligent obedience & obedience  
diligent walk in thy holy statutes, & obedient  
so likewise in thy same hath in put forth miserable  
sorrows, & plagues to punish as thou wilt all  
fears of thee & transgressors thy blessed commandments  
Leviticus. 24. Leviticus. 28. Deuteronomy. 23. 30. 41.  
Exodus. 7. 14. 18. 33. 38. among others thy  
goodness promised, thou hast threatened thy vengeance  
to punish the plagues & pains of the mortal diseases  
of the soul, & so to punish them, close for the sin  
of the soul, among the plagues of the soul, against  
thy holy Lord God. Examples thereof are given  
among in thy holy words, 2. Kings. 24. 1. para.  
21. ps. 139. Roma. 3. Cor. 17. as God Lord  
of the world hath put forth in thy & pains of the plagues  
of the soul, & the soul, & the soul, according to  
iniquities. And as all sinners, the best of us are  
as unprofitable people, so that our hearts  
are in our hearts, as we may see may witness  
thy wrath against us, thy wrath against us  
for our sins, our sins, or turn away from  
us, thy wrath against us, as we may see in the  
scriptures, as we may see in the scriptures, as we may see in the scriptures.



That christia hert way  
lyth not, whiche doth  
cogytate and remem-  
bre how vncharitably  
þ people of god haue  
bene dysceaned & that

of no lytle tyme, thzough crafty scole  
maisters. And false prechers. which  
more regardynge the satysfenge of  
these detestable apetytes thē the sal-  
uacion of the pzeypous soules of mē,  
haue kept thē from the trewe know-  
ledge of his holy gospel, that shulde  
instructe them the perfyte and redye  
way vnto hym, whiche sayde. Come  
vnto me all ye that laboure and are  
ladyn and I shall refreshe you. So  
that the people haue bene as shepe  
strayeng in wildernes knowing not  
whyther to go. And yt ony hearynge  
the voyce of theyr trewe shepeherde,  
begā to take þ streyght pathe oꝝ way  
towardses hym, there were a sorte of  
cattynge wolues alwayes wayting

Col. ii.

Mat. xi  
Ecc. vi

1. Pe. ii.  
Esa. lxxx

Joh. i. 3  
10.  
xxxvii.

mat. vii

B.

redye

for the oppressor of hym  
of all synners, all synners  
flaw into some hole, at house  
of the, were to be led, for of the



**Ioh. 2.**  
**Ezech.**  
**xxxiii.**  
**Wiche.**  
**v.**

redye to rent and deuoure them, but  
oure mercyfull Chyste beyng the  
good shepherde of his flocke. Nowe  
hauing compassyon vpon the great  
dystruccyon of hys shepe. Sendes  
abrode his seruantes and saythful  
mynsters to seke and gather them  
whiche were scattered abrode, togy-  
thers agayne/whō the wolffes and  
pappystycall forys dare not abyde to  
trye withall. But yet alas for pytye/  
ther is a great nymbre of Chyestes  
flocke, whiche haue bene kepte so  
long from hearyng the voyce of their  
shepherde, that scarcely they knowe  
hym, nowe callynge them vnto hiir.  
They stand in a stay dowtyng whe-  
ther it be he and his mynsters that  
calles them or not. And some wyll  
harkē nothyng at al vnto his voyce,  
so that many ronne hedlynge styl in  
to suche snares as were inuented to  
take thē in. Whose myserable estate  
I know not what to say vnto. What

*men in doubt they can do nothing at all wolde  
vnto the flocke, neither running by body nor by  
power, not sure idolaters, a good lord shall be  
not going to do, although we be so farre  
frome, for we are taught by the church*

Job. 11.  
Rom. 11  
1. 2e, 11

30th. 18  
 18th. 18  
 18th. 18  
 18th. 18

not yet to transfer in force nor to be  
only yet in a case nor in a mission, not yet in  
the knowledge, not in the state of the world nor yet  
in any other manner. It is in the state of the  
world. But in the state of the world.



put forth in the group block of 15<sup>th</sup> by  
more than 1000 ft. high. - at 3.17  
mark. i. 9. - at 3. 7. 2 p.m. i. for 1000  
ft. above, for 1000 ft. more, and  
above, and at 1000 ft. above, and at 1000 ft. above





they shulde neuer attayne to be lordes and maysters by that science.

Then they layde theyr heddes together howe they myght peruerter and suppress the gospel, and to oppresse all those y<sup>e</sup> contrary to theyr myndes wolde stycke ther vnto, then made they decreys and lawes to serue for theyr awne purpose, & vnder a holy pretence set them forth to begyle the people withall. And when they had begyled kynges and prynces / a such as had theyr auctorite by the worde of god. Then they sone perswaded y<sup>e</sup> moost parte of the people therunto. And suche as wolde cleue to goddes gospel / and not to theyr constytucyons / were taken as heretykes and constrayned to abiure or to be bzent. And when they had brought theyr purpose to passe somewhat according to theyr awne myndes / that the prynces and theyr people obeyed them.

Then that antichrist the bysshop of

*gildw of mte for hys nycht Rome  
(so great & manifold y<sup>e</sup> number of our  
synnes) & notyng at all, nor wyllyng  
enaye in anye parte be able to furrowe  
the lorde, dynglyng from vs, at Rome at*



Rome was not ashamed to exempt  
hym selfe from all pynces lawes / &  
to put the lawe and testament of the  
lorde god vnder his fote / as though  
god and man / heuen and earth had  
ben at his comaundement. But as  
for purgatory it was a palace of his  
awne / euery man knewe he mought  
do there what hym lyst. And after he  
had (with the helpe of his lounge  
frendes) attayned to the glory of his  
vsurped papystrycall power / yf any  
pynce began to withstand his wycked  
pleasure out came the thonder bolte  
of excomunicacion to interdicte both  
hym & his realme / as the cronycles  
of Englande and Fraunce can spe-  
ryfy. It is no meruayle though our  
fore fathers haue ben disceyued / and  
wandered in darkenes, seynge they  
were taught with blynd tradicions,  
& the lyght of goddes word were ta-  
ken from the. wherfore they folys is  
not so great in the syght of god, as

*Hynd. That vnto the tyme of the our  
moost. From the beginning of the world in the  
of the world, the son of a alone mediator  
and vnto, not to the world of the world  
But to the world of the world*





tyrne that Adam synned, vntyl chryst  
payde the ransome therof with his  
bloude, and many thousandes com-  
mytted synne in the meane season be-  
fore Chryst came. Nowe yf any man  
coude tell me why that Chryst came  
no rather to redeime þe worlde, eyther  
why that he suffered more than, then  
at anoether tyrne, me thy like I could  
answere the dyrectly to their qstyon.

¶ I can say no more but as þe wyl of  
God the father was that his sonne  
shulde then come to saue the people,  
whom Abraham, Isaac, Jacob, nor  
any of all the holy fathers coude  
saue (yet were they as holy as al the  
byschoppes of Rome that euer was)  
So is it his godly wyl that his holy  
gospell whiche hath ben long kepte  
from vs, shulde nowe be preached a-  
gayne vnto vs. But to answeere you  
why rather nowe then at an other  
tyrne, or wherfore it hath ben so long  
kept from vs. I wyl say with saynt

Rue. xij.  
Joh. iiii

Ro. xii.  
Esa. xl.

Daule

*Juste as the Lord has vnto the  
Hebrews the faithfull. ps. 3. 38.  
Iste orator praeceptis non habet, sed  
merito per se. Item habet etiam  
orator, praeceptis non habet.*

Romel.  
Esa. xl.  
1. Co. ii.

Dauid (Quis enim cognouit sensum  
domini, aut quis consiliarius eius  
fuit.) Who hath knowen the mynde  
of the lord, or who was his counsel-  
lers. Christ answered his disciples  
that demaunded of hym, yf he wolde  
at that tyme set vp the kyngdom of  
Israel agayn, sayeng. It belongeth  
not vnto you to know the tymes or  
seasons which the father hath kepte  
in his awne power. It is not mete  
for men to serche out the secretes of  
god nor to be of his counsel. Perad-  
uenture I coulde gesse wherfore this  
knowledge hath ben taken awaye  
from the people, by other examples  
that I haue red in the hystories of  
the byble, of the chyldren of Israel,  
whiche often tymes forsoke the lawe  
of the lord and fell to Idolatry, for  
the which they were punysshed with  
dyuerz plagues, and as long as their  
myndes were corrupted with Idola-  
try so long were they bettes & they

Act. i.  
Mat.  
xxi. 4.

but the living, yea the living, how many eyes  
praise & magnify the. defend us therefore  
lord, from the horrible plagues of the  
disobedient, but above all bringe in the  
the people of the world, & make us



eyes blynded, & they had no power  
to herken nor loke on the law of the  
lorde. Idolatry lykewyse I suppose  
hath ben the pryncypall cause that  
his gospel and his holy worde hath  
ben taken away from vs. ¶ Kyng  
Salomon & was kyng ouer Israell  
and had suche wysdome gyuen hym  
as neuer none had befoze hym, nor  
neuer shall haue after hym, whiche  
buylded the tēple of god in Ierusalē,  
as long as he walked in & wayes of  
the lorde al thynges dyd prospere w  
hym. In riches he dyd for his tyme  
excell all men. He had all the pleasu-  
res that his herte lyked. But at last  
he abused the giftes of god, his wyl-  
dome, his ryches, and fell to Iola-  
trye. He buylded hys houses vnto  
Idolles, and folowed not the Lorde  
vnto the ende as his father Dauid  
dyd. And then though the lorde spa-  
red hym for his fathers sake, yet fro  
his sonne was there taken. x. trybes.

i. Mc. iij.

iii. re. vi

iii. re. vi.

And yett of  
all the gyfte of o<sup>r</sup> body vnto 2 last dayes  
that we in our hys gyfte body of body  
Paul, through the singuler benefite may we  
a gyfte & benefite of the body of the body

24. 2. c.  
24.

And at length from his posterite,  
whiche also fell vnto Idolatry, was  
taken the trybe of Iuda by the kyng  
of Babylon, the Cyte of Ierusalem  
destroyed & the temple of god beaten  
downe to the ground. And the kyng  
with the chefest of his people and all  
his riches led captiue in to babylon.  
But when it pleased god to haue cō-  
passyon vpon his people, he delyue-  
red them agayne from theyr capti-  
uite, and brought them to the lande  
whiche he befoze had gyuen them to  
possesse, where they buylded agayne  
the temple and the Cyte of Ierusa-  
lem that was dystroyed. And when  
they layde the foundacyon of the loz-  
des house they reioyled with all me-  
lody, they consydered the great mer-  
cy that God had done vnto them, &  
gaue hym thankes. But alas the  
people now adayes cōsyder not how  
they are delyuered out of Babylon,  
out of captiuite and bondage from  
the

1. c. 2.  
24.

the bysshop of Romes heuy trady-  
cions, & brought agayne to the per-  
fyte lawe of lybertye, to the Gospell  
of God that heuenly Ierusalem.

Where is the Joy and melody that  
ye shuld make for your delyueraunce.

Where is the thanks and prayes  
that ye shulde gyue to God for his  
great mercy shewed vnto you.

I thinke ye haue moze feared þe bysshop  
of Romes curses, then ye now regard  
the blessing of god fallen vpon you.

With what blessinge wolde you ex-  
pecte, to be blessyd with all þa chyste  
herte ought moze to desyre, then a re-  
dy way vnto the kyngdom of heuen  
to be opened vnto you.

The Lorde  
made a couenaunt with Abrahā that  
his seede shulde possesse a tempozall  
kyngdome and regyment.

Remem-  
bre what a kyngdome it is that is  
promysed vnto you, it is not a kyng-  
dome that floweth with mylke and  
hony as theyrs dyd.

It is a celestial  
kyngdome

Gr. 20  
iii. Ro.  
iii.

Exo. 2  
exo. 20



iii. Re.  
xlv.

kyngdō ſheweth w<sup>th</sup> ſ grace & p<sup>re</sup>ſe  
of god. The confort, ioy, & cōmoditye,  
wherof no tonge can expreſſe, neither  
herte can thynke. It is not a kyng-  
dome ſhal haue an ende, o<sup>r</sup> where ſ  
ihabitours may be diſtroyed as they  
were by nabuchodonolo<sup>r</sup>, it is a king-  
dome ſhal contynewe fo<sup>r</sup> euer. And  
ſ celeſtyal cytezens ſhal lyue in ſuche  
reſt, that nothyng ſhall haue power  
to inquiet them. A meruayle that ye  
are ſo vnthankful fo<sup>r</sup> this bleſſyng.  
Rememb<sup>r</sup>e ye not frome what bon-  
dage ye are delyuered: why haſt ye  
no better to repay<sup>r</sup>e agayn the tem-  
ple of the Lo<sup>r</sup>de, whiche oure enne-  
myes of Babylon ſought fo<sup>r</sup> to dy-  
ſtroye. And th<sup>r</sup>ough they<sup>r</sup> fayned ho-  
lynes begyled the rulers of ſ world,  
cauſyng them to comynyt ydolatry,  
and to buylde vp h<sup>y</sup>e houſes fo<sup>r</sup> to  
honour & wo<sup>r</sup>ſhypp they<sup>r</sup> Idols in. A  
do not ſo moche couet & deſpy<sup>r</sup>e the ex-  
cellent knowledge of leruyng & elo-  
quence

quence whiche þe famous doctours,  
orators, & poetes haue had) wyrtig  
not onely in the latyn tonge, but also  
in our awne bulgar speche, wherby  
I mought excyte you to take plesure  
i redyng of this worke, as I earnestly  
desyre to moue you to take confor-  
te and cōsolacyon in redyng & heryng  
of the worde of god, wherby ye moug-  
ht perceyue and perfytely vnder-  
stande þe his lpyng temple (whiche  
is euen your selues) hath ben longe  
tyme in decay, & now of his merciful  
goodnes (wout our awn deseruyng)  
brought agayn to his first fōndaciō,  
wherupō we haue fre liberte to bild.  
Is it not a shame & great rebuke to  
vs þe we (which haue receiued þe name  
of chryst, to be called cristiens) shulde  
appere to be lesse thankful, & to take  
any lesse ioy & cōfort in repayyng of  
our tēple, then þe Jewes had (whiche  
lyued onely vnder Moyses lawe, to  
bylde agayn their tēple of stone. whē  
þe peple were delyuered frō their cap-



tyuyte, which Nabuchodonosor had  
led vnto Babylon, It was he that  
mought put to his handes for the  
buyldyng of the temple agayne. And  
when the buylders were layenge the  
foundacyon therof, the people gaue  
thanks and prayles vnto the lord,  
**1. cor. iii.** And lauded hym with Symballes  
& trompettes. And many of the aun-  
cyent fathers & pzeestes whiche had  
sene the house in his foundacyon be-  
fore, wepte and cryed for Joy so that  
the noyes gaue a great sounde.

**¶** This temple was but a temple of  
stone made by mennes handes to  
honoure of god. And where the arke  
of promyse and couenaunt that the  
Lorde made with their fathers was  
put in, yet note howe they reioyced  
to se it set vp agayne. Nowe ye that  
**1. cor. vi.** be of Chryst, ye are as saynt Paule  
sayth the temple of god. Why reioyce  
ye not in the repayryng of your tem-  
ple agayne, ye haue a sure & substan-  
cpall



all foundacyon to buylde vpon,  
whiche is layde alreedy vnto youre  
handes. Chyſt hym ſelfe is youre i. Cor. iiij  
foundacyon, and though your ad-  
uerſaries haue attempted to plucke  
downe ſome ſmall ſtones therof. yet  
is ther a corner ſtone, which ioyneſh mat. xxi.  
the walles togyther, agaynſt whom i. Eph. ii  
they had no power. It is a ſtöblyng  
ſtone for all them þ ſtryue agaynſt it. i. Pe. ii.  
They haue ſtryued ſo long agaynſt  
this ſtone that they haue hurte them  
ſelues. your foundacyon and corner  
ſtone is bothe one thpng. It is chyiſt  
which wolde haue his temple reſto-  
red to his preſtyne dignite. And now  
through his merciful goodnes hath  
euery man fre lyberte to put ther-  
vnto his helpyng hande, accoꝝdꝝng  
to the gyfte and knowledge that is  
gyuen hym. But there hath ben a  
frowarde and crafty ſozte of people  
that haue hyndered the buyldyng of  
the loꝝdes temple a great whyle, as  
C. there

1. ch. 111.

ther were some that hyndered þe buyl-  
dyng of the Cyte and temple of Jeru-  
salem. Ther were a certayn of the he-  
then people whiche wrote theyr let-  
ters vnto the kyng of persia (named  
Artaxerxes) whiche at that tyme had  
the Emprye in his dominion, sayeng  
yf this Cyte be buylded, and the  
walles made vp agayne. Then shall  
not they gyue trybute, toll, and yere-  
ly costome. And it shal apere in Cro-  
nycles that this Cyte is sedycious  
and noyome vnto kynges & regys.  
And þe they caused other also to rebel  
of old, wth these & suche other thynges  
they mouyd the kyng to sende his co-  
maundement that the worke shuld go  
no further forth, and then seaced the  
worke of the house of god at Jerusa-  
lem, and contynued so vnto þe .ii. yere  
of Darius kyng of persia. And hathe  
not like wyle the bysshops of Rome &  
theyr adherentes (long tyme fearing  
the decaye of theyr kyngdome) pre-

sa adyd

swadyd kynges and pynces, to be-  
leue that suche a lyke matter shulde  
happen vnto them, and that it shuld  
be a cause of sedycyon, yf the temple  
of god shulde be renued and exalted  
agayne whiche is, yf that the people  
shuld haue the worde of god in theyr  
maternall tonge, they sayde it is to  
hye a matter for them to medle with  
all, they muste receaue it at our han-  
des. And as we do expounde it vnto  
them. For well they knewe yf that  
matter came to passe, that then theyr  
craft and falsehode wolde be spyed,  
they knewe that many of theyr con-  
stitutions and the true worde of god  
coude not agre in one mynd toge-  
thers. And now when some of our  
holy prelates perceyued, that God  
wolde no longer suffre his Gospell  
to gyue place to theyr wycked pur-  
poses, but that it shulde come forth  
in spyte of theyr beardes. Then  
beganne they to cloke the matter  
and



and as though they were innocent  
of all maner of hartnes, when they  
sawe no remedy sayd, they were con-  
tented that it shulde come forth in  
Englyshe, so that it mought be tru-  
ly translated. They put great dow-  
tes in the true translatyon therof.  
But howe many of them dyd there  
put to they? helpynge handes for the  
translatyng of it. I thynke verely yf  
other men had not taken moze payn  
therin then they dyd, it wold not yet  
haue come to that poynt & it is nowe  
come vnto. And how they wrested &  
peruerted the scriptures when they  
had them in they? awne handes, and  
that all mē were forbiddē to medle  
therwith but them selues. It is eu-  
dent ynough to euery man that hath  
ony zeale vnto the trueth. He is very  
symply lerned that doth not pceyue  
how wrongfully they haue applyed  
this sayeng of Chyste to Peter. Tu-  
es Petr<sup>9</sup> et dabo tibi clauēs, &c. And  
of

mat. xvi  
luc. vii.

of y lepers that were censed whome  
Christ bad to go and shew the selues  
to the preestes, whiche that famous  
clerke and doctour Erasmus in his  
paraphrases vpon the gospel dothe  
otherwyle expounde it, than I haue  
herde dyuers bothe preestes & freres  
whiche with that texie wolde bolster  
vp theyr auricular confessyon. And  
an hundred suche places wrested they  
in scrypture, to make for theyr pur-  
pose. I wyll not moche treate of that  
matter, for suche as be well lerned,  
whō god hath rayled vp to set forth y  
trueth of his glozy & to repayre agay  
ne, his tēple haue both wytten & spo  
ken of theyr false peruerting of the  
scryptures moche better then I can  
do. But truely I thynke in my con-  
science that they shal rende a straye  
rekenyng for the people of god whō  
they haue dysceyued with the scryp-  
tures so vntuely applyed & taught  
vnto them, I pray god to graunt the  
his

his mercede, for the thyng is not so  
lyght as euery man thynkes it to be  
¶ 1. ed. ¶ It dothe appere in the fyrst boke of  
Eidras, after that god had styed vp  
the spyryte of Cyrys kynge of persia  
to haue the house of god buylded a-  
gayn at Iherusalē in Iuda, and that  
he had gyuen fre lyberty to all them  
¶ 11. Para. ¶ that were of his people, and had byn  
¶ 11. ed. ¶ captiue long tyme in babylon to go  
home into theyr owne lande agayne  
to buylde the house of the lord, ther  
were a certayne of the hethen people  
as ye haue red before that lettid the  
goynge forth of the worke after it  
was begon, so that it stode in a stay,  
vntyll kynge Darius tyme whiche  
afterward reigned ouer the persians.

¶ 1. ed. vi. ¶ Thys Darius founde out in the ly-  
brary house of kyng Cyrys his pre-  
decessour that he had gyuen in com-  
maundement to buylde the house of  
the lord at Iherusalē. wherfore he mo-  
uyd w<sup>th</sup> y<sup>e</sup> same xle & mynde reneweth  
the com-



the comaundement of Cyrus, and g<sup>ve</sup>  
ueth the lycence to buyld þ temple w<sup>th</sup>  
all thynges necessary ther vnto bea-  
longynge. Who wyl not thynke but  
that this was an crydunge consolac-  
cyon and comf<sup>ort</sup> to all the people,  
whiche couetyd the goynge forth of  
the lordes worke, and a great dyscō-  
fort vnto all them, that desyred the  
hynderaunce of the same. And as it  
is to be thought of them, so is it lyke  
wyse to be supposed of vs in this pre-  
sent tyme. Almyghty god the father  
hath moued the herte of our moost  
gracious kyng to loke in the libzary  
In the holy wyll and testamēt of his  
son Iesus christ our only sauour, be-  
yng the foundacion of his tēple. vpo þ 1. Cor. 13  
which Peter Paule, James, Iohn &  
al þ apostles w<sup>th</sup> diuers other holy mē  
bylded, & receiued a cōmaūdemēt of þ  
lord to bld vpo none other foundactō  
thē þ which he had laid. But thē cāe  
ther such a sort as I haue wyrtē of þ  
enuyed

iii. Reg  
xviii.  
viii. xxi

iii. Reg  
xxi.

enured the goyng forth of the lordes worke. And though it were out of their powersto destroy it, yet haue they hyndred the same a long season. But as the wpll of god is (with whō there is no reason to be made, wherefoze he dothe it moze now then at an other tyme) our godly kyng beyng inspired with the spirite of grace, reneweth the cōmaundemente of our sayour Christ, geuyng fre lybertye to buylde vp þe lordes temples agayne. He feareth not the aduersaries thereof, but expulseth them, and wppeth awaye Idolatry. Euen as the good kyng Elechias dyd, whiche brake downe the brasen serpent þe Moyses had made for a remembraunce of the power and goodnesse of god, yet for cōmytting Idolatry and worshypinge of it he feared not to brake it downe, neyther theye houses in whom they worshipped their ydols. And lyke vnto þe good kyng Josias, when

When the booke of the law was found  
in the house of the lord, after he had  
mourned because his fathers had  
not hearkened vnto that booke to do al  
that was wytten therein. He caused  
it to be red vnto all his people, and  
made a couenaunt with them, that  
they shulde walke after the lord, and  
kepe his commaundementes, wyt-  
nesses and ordynaūces, with al theyr  
herte, and with all theyr soule. And  
that they shulde set vp the wordes of <sup>tit. Reg</sup> ~~xxii.~~  
the couenaunt whiche were wytten  
in that booke. And all the people en-  
tered in to the couenaunt. And hathe  
not our most godly kyng done euen  
in lyke maner. Hath he not sent a-  
bode thzough all his realme, that y  
couenaunt of the Lord (whiche is  
his holy gospel) shulde be truly and  
and syncerly preached vnto all his  
people. And because they shulde the  
better obserue and kepe the Lordes  
comaundementes and walke in his  
wayes



his wayis hath he not gyuen his pe-  
ple fre lybertye to haue the lawe of  
the lord in theyr maternall tonges  
who will thynke this to be a smale  
benefyte stryly in my oppynyon it is  
of suche valure that Englyshe men  
had neuer greater cause to thanke  
god for and to praye for the gracy-  
ous prosperytie of theyr kyng then  
for this matter, it is a thyng hyely to  
be exteined for a kyng to haue Ius-  
tice mynystred w<sup>th</sup> in his realme, that  
as the sayenge is. The Lambe maye  
dwel by the Wolfe, the poore man by  
the ryche and one quyetly to lyue by  
a nother. It is a thyng of great cō-  
fort vnto that realme, which hath a  
wyse poletyke & valyaunt pryncce to  
defēd his domynyon agaynst foiren  
nacyons, & rebellyons yf nede do re-  
quyre, it is a greate benefyte of god  
vnto that countrey that hath a kynd  
louynge and mercyfull pryncce vnto  
his people. Now yf these thynges w<sup>ch</sup>  
many mo

many mo then I can recyte be occa-  
cyons, vnto subiectes to beare fayth-  
full hertes and true obedyence vnto  
theyr souerayne lord and kynge.  
As I sayde before Englyshe men  
were neuer moze bounde to it then  
they be nowe. But yet amonge all  
thynges yf I could recyte a thousand  
moze then I can do, yet coude I not  
reken one thyng wherein we ought  
to receyue so great consolacyon. And  
hertely to reioyse in/as in y god hath  
sent vs a kynge which so graciously  
settyth forth his glozy & causeth  
his people to be fed w y gostly fode  
whiche chyst spake of. Man lyueth  
not only by brede, but by euery word  
that procedyth out of the mouthe of  
god. The holy Gospels are the wor-  
des that procedith out of his mouth.

¶ And yf the people had bene so  
long kepte frome bodelye sustynance  
as they haue bene frome theyr  
ghostlye fode,

¶ I thynke

Mat. xiii  
Dcu viii  
Cap. xxi.



I thynke there wold haue ben but a  
 slender company remainyng at this  
 tyme to inhabyte this lande. And yet  
 it is a straunge rekenyng to here the  
 vnwylle sayenges of many of the peo-  
 ple, say they not, why shulde we not  
 lyue as our fathers hath done before  
 vs, they beleued this, and they bele-  
 ued that. And we thynke there were  
 as good men in those dayes as there  
 be now. And why shulde we not do  
 as they dyd. This is their opinions,  
 wherunto me thynke I coulde make  
 them a reasonable answer (yf reason  
 wolde suffyse to satysfy them.) This  
 is true & the worde of god was kepte  
 from our fathers, & they were made  
 to beleue that yf they shulde exercyse  
 the selues therin it wolde make the  
 heretykes. And in stede therof they  
 were fed with the bysshop of Romes  
 constytucyons, so that in contynu-  
 aunce the lyuely sayth that was due  
 vnto the worde of god was chaūged  
 and



and gyue vnto deed Ceremonyes. I  
pray you take me not now at þe fyrst,  
that by this sayeng I entende to dis-  
alow all good Ceremonyes. Do not  
as the sayeng is of the nunne, when  
she had red (*Omnia probate*) because  
it serued her intente red no ferther,  
where the nexte wordes folowynge  
were (*quod bonum est tenete.*) whē  
ye haue sene my worke thorowly ye  
shall perceyue what my consyence  
doth alowe and dysalow. But to re-  
tourne to my matter. I sayd it was  
gyuen vnto Ceremonyes that which  
apperteyned vnto the worde of god.  
And the worde of god was kepte frō  
our fathes, whiche is now declared  
vnto vs, they coulde not here it for it  
was not taught vnto thē, they coulde  
not se it for it was kepte from them.  
wherfore sayng we here that which  
they herd not, se that they sawe not, &  
know that they knew not, merueyll  
not though we do the thinges which  
they

they dyd not, there were moche moze  
folly to be imputed vnto vs for fo-  
lowynge of theyr wayes. Then vnto  
to one that wolde take on hym to  
tvyde a farre iourney by nyght which  
knewe neuer a fote of his way. And  
were also certayne that no man wold  
tel hym the streyght way. The lyght  
is gyuen vnto vs, what madnesse  
were it to walke then in darkenesse.  
The redye waye that we ought to  
walke in is manifested vnto vs.  
Is it not then of a frowarde mynde  
that many do refuse it. Perchaunce  
there be dyuers that stande in doute  
whether the wayes that theyr fa-  
thers walked were perfyte, eyther  
els the wayes that men are nowe  
taught to walke in. To them that  
be of that mynde I saye, yf there re-  
mayne any wytynges what saythe  
youre fathers were of. And what  
wayes they walked then compare  
them



them to the scripture and wyll of  
God, And yf they agre therewithall,  
dowte ye not but they be good, and  
yf not then thynke not the contrary  
but they be euill. For it is the true  
twytche stone to trye out the good  
frome the bad. And truly yf ye wyl  
folowe them whose wayes and doc-  
trynes agreed not with the scripture  
of God / bycause they had it not / nor  
coude not be suffered to haue it.  
And ye haue it dayly preached vnto  
you, and maye rede it and here it in  
your mother tonge yf you lyste, I  
can not se the contrarie, but where  
as they offended of ygnorancy, your  
offence is of obstynacye. And ye may  
be counted nadder then they in that  
wyl wyllyngely conne into the fyre  
and butne them selues. ¶ For when  
the booke of the lawe of God, was  
founde in the Temple, whiche had  
not bene seene longe tyme before  
and



¶ 11. Reg  
xxii.

and brought to Josias the kyng, he  
wepte and rent his clothes fearynge  
leest the wrathe of god shulde come  
vpon hym & his people, because their  
fathers had not hekened vnto the  
wordes of that boke, to do all þe was  
wrytten vnto them therin. He mour  
ned for his fathers iniquities & sayd  
not as men saye nowe adayes. Why  
shulde we not lyue as our fathers  
haue lyued, or why shulde we not do  
as our fathers haue done before vs,  
for yf our fathers had sene the dayes  
that we se, many of them wolde haue  
reioysed therof moche more then we  
do. And I thynke not the contrary  
but they dyd also couete & desyre w  
all theyr hertes & were full sorow that  
they coulde not se it. Wherfore I  
mystrust no more the mercy of God  
to be vpon them, then it was vpon  
dyuers holy men that were in this  
worlde before Chyyst came to suffre  
his passyō, which faythfully beleued  
in his

in his comyng to redeime the worlde  
for synne, and many coueted to se the Luce. 2.  
dayes of the lord, whiche sawe it not  
(but in faythe) Symeon despyred de-  
syrred it and opteyned his desyre. And  
when he had sene Christ, beyng but a  
chylde and he an olde mā, his sayeng  
was (Nunc dimittis seruum tuum Luce. 22.  
domine. &c.) Nowe lord suffre thou  
thy seruaunte to departe in peace,  
for myne eyes haue sene thy sauour  
wherfoze all ye in whom there is any  
sparke of fayth to be redeemed by the  
merytes of Christ. By the which the  
holy fathers that were here before  
Christ came, and haue ben syns that  
tyme, & euer shall be vnto the worl-  
des ende are saued. I exhorte and de-  
syre to receyue this holy doctryne  
is now offred vnto you. And not ob-  
stynatly to refuse it. For there is mo-  
che moze to be requyred at your han-  
des then at your fathers, which had  
not that lyght opened and lyghted  
D. vnto



unto them that you haue. And as  
I hope to be sauyd my selfe, so do I  
couyt the saluacyon of your soules.  
Wherfore I instantly desyre you to  
haue a perfyte fayth in Iesus christ.  
so that y<sup>e</sup> workes therof may testefye  
your fayth to be good, euen as good  
fruyt doth testefy the tre to be good.  
But beware that in no condycyon ye  
attrybute onye saluacyon to be due  
vnto your dedes but vnto fayth on-  
ly. For when ye haue done all that  
euer ye can do, yet say ye be vnprofy-  
table seruautes. And yet yf ye do  
not good workes your faythe is but  
a ded fayth, & no more extemed to be  
good, then a tre is y<sup>e</sup> byrnyngeth forth  
euyll fruyt, for it is the good tre that  
causeth the fruit to be good, and not  
the fruyt y<sup>e</sup> maketh the tre good, so  
lykewyse it is fayth y<sup>e</sup> byrnyngeth forth  
good workes, & not workes good  
fayth. I had not thought to haue spo-  
ke so moche of fayth & workes, had I  
not herde



not herde w<sup>th</sup> myne eares no t<sup>h</sup> w<sup>th</sup> stan-  
dyng & the scripture is in Englyshe  
& that it is preached vnto them & ma-  
ny men yet can not frame theyr fayth  
in the merytes of Chyyst to be onely  
a suffycient saluacyon for them, but  
wolde patche it vp w<sup>th</sup> their awne me-  
rytes. Where as concernyng & they  
are greatly disceyued, for good wo-  
rkes is but a testimony that & faythe  
is good, by the whiche onely all our  
saluacyon cometh. And yet is there  
an other thyng wherewith & chyysten  
cōgregacyon haue ben ppteously dis-  
ceyued, belyde & confydence in their  
awne good woakes in trustyng to &  
merites of sayntes enery man as his  
affeccyon lay, some vnto one saynt &  
some vnto an other, & yet & sayntes  
merytes were insufficient to saue the  
selues, for al they wer saued by chyist  
as we are bound to trust for to be.  
And thoughe some wolde obiecte a-  
gaynst me, & they put no confydence  
in the sayntes merytes, but onely

in the sayntes merytes, but onely  
prayed the sayntes to pray for them.  
¶ meruayle the wherof it came that  
men had more affectyon to one saynt  
then to another, in one place then in  
an other. This ye can not deny me, &  
thyng is so apparent. Thoughe ye  
deny me the fyrst whiche is as trewe  
as that. What is he that hath bene  
one of these pope holy pylgrymes, &  
can excuse hym selfe for puttyng dy-  
uersyte not onely betwixte saynt and  
saynt, but also betwixte ymage and  
ymage. Who thought that saynt Fla-  
mes was so good in any place as at  
Cōpostella, or saynt Peter at Rome.  
And here within this realme did any  
of the holy pylgrymes thynke our  
lady of Ipswyth, Worcester, Wyls-  
don, or any of them all to be so boun-  
tefull as our lady of Walsyngham.  
No our lady of Penryce in Wales  
was not lyke vnto her. was not this  
a goodly honour gyuen to our Lady  
and



& to the sayntes, to thynke the to be  
moze hooly in one place then in an  
other, or that any holynesse, grace or  
vertue at all shulde persyst in a payn-  
ted stocke or stone cloke the matter  
who that lyst. And ye that thynke to  
be wyse with the best that can make  
for your excuse. An hōdred thousand  
pooze people within this realme yet  
lyuyng haue ben and be discepued w  
suche affeccyonate and peuplshe ho-  
lynes. And I am sure that god suffe-  
red as wel for them as for those that  
were theyr furred hodes, and beleue  
verely that they haue bene seduced  
therunto by suche as nowe wyne at  
the matter, which were not ashamed  
to bely the sayntes and to mocke the  
people with theyr fayned myzacles.  
I thynke there can be no greater dis-  
honoure done vnto the sayntes then  
with suche vyce and unthriftynesse,  
as in dyuers places folowed of y in-  
uented worshyping of them. There  
is a



is a custome bled specyally in þ west  
parte of England to haue watches  
kept at churches & chapels vpon the  
saintes euēs. And if eating, drinking  
kissyng, pippyng, syngyng, & daūsyng  
be a mete thyng to honour þ saynt &  
to be bled in þ temple, then is þ saynt  
as wel honoured & the church as wel  
bled as can be thought oꝝ deuysed.

They haue a terme ther is called bou  
stenyng, which is to make the blynd  
to se, þ dombe to speke, þ dese to here,  
þ halt & lame to go. True it is þ they  
which neuer saw noꝝ had hering noꝝ  
felte any thyng at all haue opteyned  
this grace there (but not imedyatly)  
foꝝ it was euer. xl. wekes aft. Befoꝝe  
þ benefite of this boustenig toke his  
pfeecyon ye know what I meane. if I  
shuld recyte þ abhomynaciōs (which  
I asham to put i wrytyng oꝝ remem  
braūce) it wold cōteyne a large volu  
me of it self. Christ draue out þ byers  
& sellers of þ tēple sayng my house is  
a hous of prayeꝝ, which ye haue made

mat. xxi  
Ike. viii  
Esa. lvi  
Ier. vii

a den of theues, bpō this þ church ha  
th bē cōuerted to a very good bse, for  
vnder a pñce of prayer apering to  
folow þ wyl of chʒist þ prestes haue p  
mytted his house to be chaūged frō a  
den of theues to a den of rybaldes &  
harlottes. And though they wold say  
þ no acte of syn was cōmytted in the  
church, yet true it is þ þ occasyō of syn  
arose oftymes onely of theyr metyng  
ther, & the bargens of byce was oftē  
made & apoynted there, & the thyng  
which elswher could not be bʒought  
to passe at their comyng to such holy  
places toke effect there as it oftē ape  
red befoze þ yere came about. O mer  
ciful god þ þ pictures of his sayntes  
shuld not only be set vp to cause his  
people to cōmit ydolacry, but for þ co  
uetousnes of their offring pence suf  
fered to be a eloke of vice, syn & ribau  
dry, but what meruayl is it that they  
haue so abused the ppyctures of his  
sayntes which feare not to abuse the  
pycture of hym selfe & his pʒecious



blood so helpeng it that it may cause  
any chrysten herte to lament & wepe  
to thynke thereon, & though þe thyng  
haue ben wrytten and preached of al  
redy, yet can it not be to often put in  
reminbzaunce to cause both the do-  
ers and permytters therof to repent  
and be ashamed of theyr foly, yf ther  
be any grace in them. I omit many  
thynges to wryte of because that all  
mē can not yet abide to here þe truth.  
But I trust the tyme is come that þe  
truthe shal declare it selfe as concer-  
nyng þe sayntes, I wolde men shulde  
iudge none otherwise of me, but that  
I loue them as well and better then  
they whiche lycke & kysse theyr yma-  
ges. For I wolde that all honour þe  
is due vnto them shulde be gauen  
them. But in no condycyon that any  
thyng whiche dothe apperteyne vnto  
Chryst shulde be taken from hym.  
For it doth appere by the great pay-  
nes þe ye haue takē to seke these holy  
places



places, werpynge of your bodyes, spendyng of your substance, & many leuynge theyr chyldren and household at home in penury, and by knelynge, kysynge & prayyng befoze ymages, y<sup>e</sup> haue a certayne fayth & cofydence in the wherin ye rob god of his due honour and glozy, but there be a sort of crafty scole maysters whiche haue taught you to saye, when any suche thynges is imputed vnto you that it is all for goddes sake y<sup>e</sup> ye do it, & y<sup>e</sup> ye do it for to please god withall.

Alas that ye wyl styl be so dysceyued to suppose that ye please hym, with that thyng whiche hyghly dothe dysplease hym. Why wyl ye not loke in his testament, or hearken vnto his preachers that ye maye knowe what his godly wyl is, & what ye shulde do to please hym. And yf ye thynke ye are not bounde to knowe his wyl, but to folow your awne wylles, & fantastycall appetytes, & the wylles of the which

rom. xii.  
Ephes. v  
tell. iiii.

whiche sought not the glozy of God,  
but their awne fylthy lucre & aduau-  
tage. Then doth the lawe of god no-  
thyng at all asperteyne vnto you.

It is to be thought þe ye haue a cer-  
tayne zeile vnto Christ, but it is not  
accoꝝdyng to truthe. Wherfoze be-  
ware that zeile wyll disceyue you, for  
as it shal be no good ple for a man þ  
hath comynitted felony, inurde, or  
otherwyle transgressed the kynges  
lawes, to say that he knew them not.  
No moze it shal be for you þ offende  
the lawes and wyll of God to make  
suche a lyke answer, specially to the  
whiche maye knowe it yf they lyst.

There be certeyne persones whiche  
say it is better not to know þ lawes  
of God then to knowe them and fo-  
lowe them not. In dede to some men  
I thynke it is better, but not vnto  
all men. It is better to oure fa-  
thers whiche coulde not be suffered  
to knowe it, then vnto suche as at þ  
tyme attayned the knowledge therof



and folowed it not. For Christ sayth Luce. xxi  
to whom moche is gyuen, there is  
moche to be requyred of hym. But  
nowe at this tyme, the gospell & wyll  
of god is offered vnto all men. It is  
preached & taught vnto them, who so  
euer do refuse to receyue and here it.  
There is as moch or moze to be layd  
vnto his charge, thē vnto thē which  
knoweth it and foloweth it not, there  
is no excuse to be made in this mat-  
ter. why do they refuse it but because  
they wolde not folowe it. And there  
be some y haue an other reason. Be-  
holde say they these newe gospellers  
how vnthriftely many of them lyue,  
who are moze couetous then they be,  
where regneth enuy, rancour, & ma-  
lyce moze then in their hertes. They  
speke of loue, concoorde and charyte,  
yet no men shewe lesse charyte, nor  
lesse loue thē they do, they be proude,  
they be lecherus, & al i vices as euyl  
or woys thē they which haue not the  
gospel.



Luce. xii  
Mat. xiii

Psal.  
lxxvi.

gospell. Truly I say euery man is bound to know it & folowe the same to þe vtterest of his power, and they þe be suche as ye haue herde reported of, reken them to be sclaunderers of the worde of god in theyr dedes as other men are in wordes, that speake euill of it. And theyr knoweledge shalbe euill vnto them. For the seruante that knewe his lordes wyll, and dyd it not, shalbe beaten with many strypes. Let not the noughty conuersacyon of the euill, plucke bakke your hertes from the knoweledge of gods word, for it is not the scripture that maketh them euill. But it byddethe them to abstayne from euill and do good, and suche as be euill knowyng goddes worde, withoute fayle wolde be warrs yf they knewe it not. But throughe theyr noughty luyng they cause þe worde of god to be euill spoken of, so that they offend not onelye them selues, but are

but are an occasyon to other men to  
offende also, therfoze the moze synne  
is in them. Beware howe ye speake  
euyl of the worde of god, for it is a  
synne greater then al your good wor  
kes can satysfye agayne for it. Thyn  
ke not, nor saye not, bycause suche  
men, and suche men be nothyng the  
better for the Gospell. Therfoze I  
wyl not medle with it. What canst  
thou tell what god wolde worke in  
thy herte yf thou dydest rede it, the  
thyng is so good of it selfe, that thou  
art far from grace to thinke it wold  
worke any euyl in the. Doyst thou  
thinke because thou seest some lewde  
persons that knowe it & abuse theyr  
knowlege that thou shuldest do lyke  
wylle. O folysshe man that so doest  
mystrust the mercye and goodnesse  
of God towarde the, His good  
nesse and mercye is layde forth for  
al men and though euery man haue  
not grace to attayne vnto it. yet dy  
uers



uers men whiche haue it not at one  
tyme maye haue it at an other. And  
so they whome thou seyst to be euill  
and knowe the scripture yet beware  
dispyle not noꝛ refuse not þe scripture  
therfoꝛe foꝛ it may worke in thei her  
tes at some other tyme when it shall  
please god, to whom þe mayst apoynt  
no tyme. Ther is yet an other opiniõ  
of the, sayeng they wyl here no prea-  
chyng, because the preachers agre no  
better. Cruely it is an vnwyse rea-  
son, and in my mynde but a fayned  
excuse, foꝛ yf all þe clergy of England  
agreed in one and preached one true  
way and doctryne yet many, I sup-  
pose wolde be no moze dyligent in  
heryng but as slowe to come to þe ser-  
mons as they be now, foꝛ thanks be  
to god þe thing is metely wei bzought  
to passe, there are very fewe sermons  
made (specyally in the Cyte and a-  
bout the Cyte of London) whiche  
is in the herte of the realme, that the  
one is



one is repugnant vnto the other.  
Perchaunce there be some curtes &  
wolde fayne barke were it not that  
they moze feared & temporal scourge  
then the sword and punysshment of  
God. And what be these that say they  
wyl here no pzeachynge, but euen  
they whiche also wyl not rede the  
scripture neyther here it ridde vnto  
them, wherfoze they are to be repro-  
ued of frowarde and oustynat ygne-  
rancy. who is so blynde as they that  
wyl not se. And who are moze deffer  
then they that wyl not here. For tru-  
ly of this effycacy is the word of god  
that who soeuer wyl come to rede it,  
oz to the pzeachynge therof, with a  
pure true and vnfayned mynde, wyl  
lynge to learne, and not to be a bza-  
bler, and a busy dysputer thereof.  
He shall not all onely receyue great  
conforte and consolacyon therein.  
But also the very fruyte and know-  
ledge to deserue the trewe preacher  
of god.

of god, from hym he falsly peruerteth  
the scriptures to mayntayne ther  
with hys awne wycked intent and  
purpose. Nowe seying that the word  
of god is so excellent a thyng that  
no condygne prayse maye be gyuen  
therunto. Who maye they be that  
sacha. are sclauderers therof. Wherefore  
returue with a contrite mynde vnto  
god that he may turne vnto you,  
trust vnto his promys and he wyll  
not dysceauue you. And save not with  
your selues, I am old, I haue lyued  
this many yeres after this sorte, It  
is to late for me to chaunge nowe.  
Remembre the parable of certayne  
men that were hyred to worke in the  
householders vyneyarde, some came  
in the mornynge, some at noone, and  
some in the euenynge, and they that  
came last had lyke rewarde wth them  
that came fyrst, & they whiche came  
fyrst, and at none, grudged at them  
that came laste, bycause they had  
lyke



lyke rewarde with them. Then sayd  
the lord of þe byneyarde, why grudge  
ye, haue I not gyuen you your pro=  
myle, why shuld I not gyue to euery  
man as it pleaseh me. So men are  
called to repentaunce, some in youthe  
some in mydle age, and some in olde  
age. And the lord may rewarde hym  
as well that came last as he þe came  
fyrst, and no man may say vnto hym  
why do you so. So it appereth that  
heneu is not due vnto mennes good  
workes and dedes, but it is gyuen of  
the fre lyberte and goodnesse of God  
vnto al them that trusteth in his pro=  
myle, hauyng a perfyte fayth in Ihesu  
Christ. And howe that fayth may be  
knowen, I haue wrytten you before.  
And yf ye meruayll why the preestes  
in tyme past tolde you not this tale,  
and what y cause was that they for=  
bade you the scrypture. Truly they  
knew wel that theyr luyng dyd not  
accoorde therewithall, and that it was

E.

the

the thyng that wolde manyfest theiſe  
pyde, they? couetouſneſſe, and all  
they? ſynfull lyuyng. wherfoze they  
bare men in hand that it was to hye  
matters foꝛ the to meddle with, but  
that they muſt receaue it of them.

Luce. x.

Luce. xi  
Mat. xlii

And how truly they gaue it vnto the  
peple. He ꝑ hath eares to here let him  
heare, and he that hath eyes to ſe let  
him ſe. Beholde foꝛ the kyngedome  
of god is come nye vnto you, whiche  
ye deſire dayli in your Vater noſter,  
when ye ſaye (adueniat regnum tu-  
um) the Goſpel is pzeached and laid  
befoze you, ꝑ ye may therin ſeke oute  
what his wyl is, he byddes you ſeke  
and ye ſhal fynd, knocke and it ſhal  
be opened vnto you, where wyl ye  
ſeke but in his holy teſtament. Wyl  
ye ſeke it in the byſhops of romes  
decretals and in Legenda aurea as  
your fathers dyd, truly ye may knoc  
ke then vntyll your heades ake and  
ſeke vntyll your eyes be blynde, and  
yet



yet not fynde the way to þe kyngdome  
of god, ye shall as sone fynd it in Be  
uys of Hamptō, & Guy of warwyke  
as amonge the holy bookes that ye &  
your fathers in tyme past haue ben  
permytted to loke on, but shulde I  
saye that all oure fathers are losse  
whiche were not taught nor coude  
not be suffered to knowe the perfyte  
waye god forbyde, for when Chyste  
sayd to his disciples. It is as harde Math.  
xix.  
mar. x.  
for a Camell to go throughe the eye  
of a nedle as for a ryche man to en-  
tre into the kyngedome of heauen  
they aunsweryd Lorde who then  
shal be sayd? He sayd that which  
is impossyble vnto men is possyble Luce.  
xiii.  
ynough vnto god now seynge þe no-  
thyng is impossyble vnto God. I  
dout not but manye of oure fathers  
whiche walked not þe streight path vn-  
to chyst, because they could not be suf-  
ferid to know it (yet hauing a zeale &  
louig mid vnto hi obtained his mes-  
seye but

But vnto vs whiche haue the open  
way declared frowardly to refuse it  
there is none excuse wyl serue.

**A**nd nowe to retourne agayne to  
a parte of my purpose, I earnestly ex-  
horte all you whiche are not alonely  
my natyue countrey men, but also re-  
Rom. v. demed with the same p̄cious blood  
Heb. ix. that I am, & ye wyl put away your  
1. Pet. i. cōfidence in pilgrymages vnto deed  
1. Joh. i. sayntes and ymages. And to thynke  
as the truthe is, & it was but a thyng  
inuented to rob from you your tem-  
porall substaunce, which the insacra-  
ble bely beastes dyd so moche couet  
and desyre, that they nothyng regar-  
ded, what became of p̄ p̄cious soule  
of man, which golde nor syluer, man  
nor woman, saynt nor aungel coulde  
redeme, but onely Iesus Christe, the  
immaculate lambe, whiche was re-  
1. Pet. v. uelated vnto saynt Iohā, that was  
founde worthy to open the boke with  
the vii. seales and none but he nor to  
loke



like theron, in heuen in erthe no: bu-  
der & erthe. Thynke ye yf any thyng  
coude haue redemed mannes soule,  
but onely the sonne of God, that he  
shulde haue ben sent in to this world  
to suffre hungre, colde, anguysshe,  
payn and cruel deth, no surely. why  
are ye not the asshamed to seke vnto  
any other but vnto hym. why conne  
you o this ymage & that ymage, and  
put dyfference among the and they?  
holy places as though one were bet-  
ter then an other, where there is ne-  
uer a good as ye do vse them. And  
to thynke that ye please god and ho-  
nour hym in sekynge of suche places.  
I say playnly ye dysplease hym, for  
ye do contrary to his comaundement,  
wherin ye dyshonour hym as moche  
as may be. The workes that ought  
to be done pleasynge and acceptable  
in the syght of god are conteyned in  
the holy scryptures, by the whiche ye  
are playnly prohibited both to make  
any

Deu. v.

any ymage, & to worshyp them. And  
what greater worshyp can ye do vn-  
to them the to knele vnto them kysse  
them, set vp candels before them, &  
offre yow mony vnto the. I thynke  
I mought also say (and lye not) pray  
vnto them. For wherof Mulde this  
inanne and bayne speche arysle with  
out a settayne trust in them. When  
the people wold saye, our blessyd la-  
dy of Wallynghā helpe me, the holy  
rode of North doze, and the crosse of  
Chaldon be my comfote, the trewe  
remembraunce of the crosse of chyst  
wherin they ought only to seke their  
consolacyon, ioy & comfote, was for-  
gotten or at lest abused vnto a great  
nombze of croses & rodes within this  
realme. For the which (as reason is)  
many are pulled downe, but ther re-  
mayne some yet, for all thynges can  
not be done at one tyme. I knewe a  
holy rode standyng in Englande in  
a house of sceres & which haue made  
the people



the people to beleue & thynke þ the  
heare of his heed & berde dyd grow.  
What chrysten herte can suffre this  
iniury & mockyng of the people with  
the picture of chryst to be vntebuked  
wrytten & spoken agaynst. One of þ  
fretes repozted to a frende of myne,  
that yf it were not for that rode, they  
wylt not home to lyue, were not they  
wozthy to haue a good lyuyng þ py-  
ked it out w þ pycture of chryst so ere-  
crably bled. wer not þ prayers of thes  
holy men suppose you of great effect  
befoze god. wer not these perfyte relp-  
gyous me, & all thiges wel bestowed  
þ was gyue to the. Judge ye þ haue  
any reason or iudgemēt, for in my cō-  
ceyte ye can not displease god moze  
then w þ mayntenaunce of such ydle &  
abhomyable beggers, & I thynke  
ther can be no greter dishonour done  
vnto god the þ honouring of his pic-  
ture so abused, & it is certayn þ ye cō-  
motted ydolatry w knelig, prayeg &  
offring to it, & seig ye cōmit ydolatry

in the veneracyon of his ayneppe-  
ture. It is vndoubted playneydola-  
try to worshyp or pray to any pyctu-  
res or ymages of sayntes, whiche in  
their lyfe tyme refused all honoure  
refarryng it vnto God, whome they  
sought out in þe scryptures and prea-  
ched, taught & exhorted all men vnto  
hym they sent them vnto no stockes  
nor stones to offre nor to worshyp  
them. Nor they requyred no worshyp  
to be gyuen to them selues, nor sayd  
not we shall saue you, but sent men  
vnto Christ, and sayd folowe vs vn-  
to Christ. Dyd not saynt Paule re-  
proue the people because they conten-  
ded amonge them selues sayenge I  
holde of Paule, I holde of Appolo.  
And at an other tyme whē they wold  
haue done sacrifice vnto hym & Bar-  
nabas. Dyd not they rent their clo-  
thes, sayeng why do ye this, we are  
mortall men as ye be & preache vnto  
you the gospel, þe ye shulde tourne  
from

1. Cor. 1.

Act. xiii



from these barne thynges vnto the  
lyuynge god. They wold þat al honour  
shulde be gyuen to god, & not to the  
selues, & yet yf sayntes ought to be  
honoured for their vertuous & holy  
lyfe. And for conuertynge of the  
people vnto the true fayth of Christ.  
I am sure that saint Paule deserued  
it as well as any of them all.

Thomas of Cauntorbury (whiche  
byed for many proper poyntes, yf all  
thynges were truely perspected and  
loked vpon) deserued not to haue lyke  
honour vnto hym, whiche I am sure  
is to be nombred among the þat sayd.  
(Nō nobis dñe nō nobis, sed nomini  
tuo da gloria) Not vnto vs lord, not  
vnto vs, but vnto thy name gyue þ  
gloze. Nowe seynge þat the sayntes do  
refuse such honour, which cometh of  
a superstitious holynes, & that their  
honour & gloze persysteth onely in þ  
true honourynge of god, me thynke  
there is moze folw in þ people (which

after

þat.  
Exiii.

after suche a sorte wyl honour them)  
thē ther is to be imputed vnto those  
whiche seke to serue suche maysters  
that wyl non of their seruyce, but vt-  
terlye refuse it. Consyder who it is  
which aboue al thynges ought to be  
honored & serued, it is he þ̄ wyl refuse  
none which saythfully wyl come vn-  
to him, it is he þ̄ is of power to kepe  
all men, & gyueth fode to al lyuynge  
creatures, it is he þ̄ helpeth all them  
which cal vpon him, purposyng to ob-  
serue his cōmaundmētes me thynke  
this maister is mete to be serued, but  
let no mā thynke hymselfe mete to do  
him seruyce, whiche whē he seyth oꝝ  
heryth what his maysters wyl & ple-  
sure is to be done, wyl do a thing cō-  
trarpe to þ̄ same, as thoughe he were  
wyser thē his mayster. I graūt ther  
be fewe oꝝ non of his seruaūtes that  
haue not offendyd him, onlesse they  
were p̄seruyd by his grace. But he  
is suche a maister þ̄ wyl not caste of  
his



his seruant for euery trylle & scle-  
dre faute, no though he haue hyghly  
trespased agaynst hym & trasgrelled  
his comaundementes so he do not vt-  
terly refuse hym. But when he remē-  
bres his foly, & retournes with a con-  
tryte mynde, knowledgyng his of-  
fence, & requyryng pardon, he is al-  
wayes redy to forgyue & to receyue  
hym agayn, eue as y father was y re-  
ceyued his sonne, which had ben in a Luc. xv  
straunge cuntrey, & consumed y porcyō  
of his substance which his father ga-  
ue hym. whē he came home naked he  
clothed hym & feasted him w a fatted  
calfe, sayng to his frendes, let vs be me-  
ry. Beholde my son which was lost &  
is found agayn. So ye y ptende to be  
y people of god, remēbre i your myn-  
des how ye haue bestowed y porcyō  
of your substantice, I meane not only  
of your tēporal substantice, but of the  
true & p̄fete fapth y you promysed at  
your baptym to bere vnto Ies<sup>us</sup> christ  
As con-

**Luc.**  
**xxv.**

**Mat.**  
**xxiii.**

as concernynge youre transpytoze  
goodes, you can not denye but ye  
haue bestowed it on deede Images,  
wher his wyl is, ye shuld relyue ther  
with his awne quicke and lyuynge  
Image. The pooze people whiche be  
lycke, lame and blynd, and the impo-  
tent and agyd which can not labour  
and suche as be in ppyssō. ye haue not  
folowed his pleasure, but done con-  
trary vnto it. wherfoze truly ye are  
not mete seruauntes for him, oneles  
ye repent your folly and folysshe yg-  
noraunce, yf ye allege that your gost-  
ly fathers taught you this to do. I  
say vnto you that they be your gost-  
ly dystroyers, that so counselled you  
to commyt ydolatrye, whiche for the  
mayntenaunce of their naughty sin-  
full lyfe, shut you out of the kyng-  
dome of god, and wolde not suffre  
you to come therunto, neyther they  
them selues wolde entre into it. The  
kyngdome of god is taken in some  
places



places for his lyuely worde, his gos- **Luce. 2.**  
pell, hys glad tydynges whiche he  
brought to saue the worlde withall,  
through faythe in his passyon. For  
true it is that ye haue ben commaun-  
dyd not to rede noz medle therewith-  
all, and they haue byn reputed and  
suffered as heretykes whiche haue  
presumed to do contrarye to that co-  
maundement. But nowe I praye  
you retorne home agayn as the pro-  
dygall sonne dyd vnto his father. **Luce. 15.**  
Behold what a feast is prepared for  
you, couet no longer to be fed with  
the dregges of theyr tradycyons,  
whiche maye be resymbled vnto the  
coddres that he wolde fayne haue ea-  
ten of, amonge the swyne. Nowe do  
as he dyd retorne home agayne, the  
table is layd, the gospel of Chryst is  
opened vnto you, come and ye shall  
here the cōfoꝛtable wordes of chryst.  
what ioye ther is in heuen for a syn- **Luce. 15.**  
ner that commyth to repentaunce.

Consyde

Deu. v.  
Exo. xx.

Deu.  
All.

Conspyre within youre selues whether ye haue not ben lost in synne or not, when the sayth whiche ye ought to haue in Christ onely & to be saued by the merytes of his passion was deuoyded and attributed parte vnto one saynt & parte vnto an other as it appereth by sekynge vnto the Images. Peraduenture ye wyl say we be leued in god, and we sought þ ymage for goddes sake. Whether ye pleased god ther w or not ye shall here what he sayd vnto Moyses, and to þ chyl- dzen of Israell. I am the Lorde thy god, which hath brought the out of þ lande of Egypte out of the house of bondage. Thou shalt haue none o- ther goddes in my syght, thou shalt make þ no grauen ymage of any ma- ner of lykenesse of the thynges that are aboue in heuen and beneth vpon the erthe, nor in the water vnder the erthe. Thou shalt not honour them nor serue them, for I þ lorde thy god  
am &



am a ielouse god bysytting the synne  
of the fathers vpon the chyliden to þ  
thyrde and fourth generacyon of the  
that hate me, and shewe mercy vpon  
many thousandes of them that loue  
me and kepe my cōmaundementes.

Deut.  
xxviii.

I stedfastly beleue that this cōmaū-  
dement dyd not alone pertyne vnto  
the chyliden of Israell, but vnto all  
men, and is to be obserued of al those  
whiche to the worldes ende beleueth  
Jesus Chryst the sonne of god to be  
þ sauyour of the world. Now ye that  
haue made these ymages honoured  
and woꝛshypped them consyde with  
your selues whether ye haue not com-  
mytted the thyng which the chyliden  
of Israell were cōmaūded by þ mouth  
of god not to do. For I am sure they  
are like to some thig þis i heuē aboue  
in þ erth beneth or in þ water vnder  
the erth. O lord þ ye haue turned you  
frō þ lyuyng god vnto deed ymages  
which haue eyes se not, eares & here  
not, noses

noles and smell not, handes and fele  
not, feyt and goo not, mouthes and  
speake not, they are lyke vnto them  
**Bar. vi** whome the pꝛophet Jeremy admo-  
nyshed the people of Jerusalem of,  
when they were led captiue into ba-  
bylon, whether it be good oꝛ euill  
that any man do vnto them. They  
**Eccle. v** are not able to recompēce it, though  
a man make a vowe vnto them and  
kepe it not they wyll not requyre it.  
They can not deliuer a man frome  
deth, neyther are they able to defend  
the weake from the myghtye, they  
can not restore a blynde man to hys  
sight, nor helpe any man at his nede,  
they can not shewe no mercye to the  
wydowe nor do good to the father-  
**Cap. xxi** les, They must be borne vpon men-  
nes shulders, as those that haue no  
seyt, wherby they declare vnto men  
that they be nothyng worth. Con-  
foundyd be they that worshyp them  
foꝛ yf they fall to the grounde, they  
can not



they can not ryle by agayne of them  
selues, when they be set by in the tē-  
ple they? eies be ful of dust through  
the feyt of them that come in, they?  
faces war blacke through the smoke  
that is in the temple. The owles,  
the swalowes and byrdes fle upon  
thē, and the catteres runne ouer they?  
heades. They can not defende  
them selues from the robbers and  
theues, the verie wycked are stron-  
ger then they, they strepe them oute  
of they? apparell that they be clo-  
thyd withall, they take they? golde  
and syluer from them and get them  
awaye. yet can they not helpe them  
selues, they can gyue no sentence of  
a matter nother defende the londe  
from wrong, to be short they can not  
do so moche as a crowe that fleyth  
betwyxe heauen and earth. He con-  
cludyth sayenge blyssed is the god- Bar. vi.  
ly man that hath no ymage and wor-  
shippeth none, for he shalbe far fro  
A. reynoue

reproue. Many thynges haue I o-  
mytted to wyte of, cōtained in this  
Epyſtle to the intente, that the myn-  
des of thoſe whiche thynke I haue  
not wytten truly. And þ̄ cōſcience  
of them whiche haue ben and be yet  
combyed with the execrable zeale to  
venerate and worſhypp them may be  
mouyd to rede the ſame. Whome I  
inſtauntly deſyre alſo to perbe the  
xii. xiii. and. xv. Chapters of Sa-  
pience, called the boke of wyſdome.  
And to reſorte vnto ſuche psalmes &  
places of ſcripture, as the cotacyons  
in the margent therof ſhall induſe  
you vnto, and I doute not but your  
cōſcience ſhalbe quyeted and ſatys-  
fied in that matter, onles it be ſuche  
that obſtynatly wyl repugne againſt  
the ſcriptures & wyl of god. Whiche  
I couit vnworthy to be called chryſti-  
ans it ſhall alſo teſteſye vnto you;  
howe ſhamefull ye haue ben moc-  
ked withal & dyſceyued, & what hath  
bpn



byn done w<sup>th</sup> the offeryng money and  
other thynges offeryd vnto oure I-  
mages. Thynke you it may not be  
verifed, as Jeremy wrote vnto the  
that the p<sup>r</sup>iestes dyd adorne & trime  
they<sup>r</sup> harlottes, & they<sup>r</sup> chyl<sup>d</sup>ren w<sup>th</sup>  
al. I suppose verely there was but a  
finale porcyō therof gyuen vnto the  
spke and poo<sup>r</sup>e people. A lorde that  
thy people shuld so be deludyd, that  
they<sup>r</sup> offerynge vnto deed Images  
shuld be amayntenaunce vnto quicke  
and detestable harlottes. This is  
the goodnesse that comyth of youre  
pope holynesse. This is the profyte  
that commythe of youre payne and  
popeholye pylgrymage, whor dome  
& aduoutry is maynteyned throughe  
your Idolatrye. I thynke there is  
no faythful ch<sup>r</sup>yste hert to whō god  
hath gyuen a mouth to speake other  
a hand to wyte h<sup>e</sup> can suffre this in-  
iury against his lord god & his peo-  
ple to be vntrebuked. wherfore saye  
not that

that I sayle. For I suppose it is my  
parte and all chrysten mennes par-  
tes not onlye to speake and wyte a-  
gaynst it, but hertelye to praye god  
to put in the rulers myndes to re-  
forme and route by the occasyon of  
suche myscheue. The lord god be  
prayed, the thyng is alredy graty-  
ouflye begon, whiche I hope shall  
haue lyke successe & endynge. wher-  
for loke by ye that haue profest to be  
Christ. Let vales prophetes no lon-  
ger dysceane you. I mean these wic-  
ked scole maysters whiche throughe  
couetousnesse made you to beleue þ  
poure pylgrymage goynge and of-  
frynge vnto Images was pleasynge  
and acceptable vnto god. Where in  
verye dede it was playne Idolatrye  
and a mere madnes, to speke vnto  
it that hath no soule, and to make  
pettycyō vnto it for helth or lyfe that  
is deed to pray vnto it for helpe that  
is not able to helpe it selfe and for a  
good



good Jounye to hym that can not  
go. And when a man is on the ra-  
gynge see or purposeth to sayle over <sup>Exod. xxi.</sup>  
it to call for helpe vnto a stocke þ is  
far weaker then the tre that beryth  
him. God causyd an arke to be made <sup>gene. vi.</sup>  
and therfore do men comyn: they  
lyues to a finale prce of woode and  
are laupd. But god commaunded as <sup>Deut. xliii.</sup>  
ye haue rede befoze and as ye shall <sup>Deut. v.</sup>  
rede folowynge that Images shuld  
not be made. What meruaple is it  
then that the people often peryshe,  
whiche put moze confydence in the  
thynge that the lord hath forbyden,  
then in the worke whiche the Lorde  
deuised and caused to be made. ye  
I make saye (and lye not) then in the  
lorde hym selfe, as it often aperythe  
when throughe the mercye and onely  
goodnesse of god dyuers haue esca-  
ped the daungers peryles, and ra-  
gynge tempest of the see. So bare fo-  
tyd, bare legged, and in theyr shypes  
with

Deu. vi.  
Mar. v.

Id cādels and tapers to sondry Ima-  
ges, whiche methynke is a prtyfull  
lyght amonges chrysten people ha-  
uyng one god, the lord and creatour  
of all thynges, whom all creatures  
ought to honour and obey, put their  
truste and confydence in, seke theyr  
helth and comfozte at, and that one-  
ly ought to be seruyd and worshyp-  
ped. It is not moch to be meruayled  
at, and yf ther be many yet that mur-  
mour at the puttyng downe of ydo-  
latrye, specially in them that are not  
learned in goddes worde. For it is  
harde sodenly to roote out supersty-  
cious holynesse from the vnlearnyd  
peoples myndes, & many of þe prestes  
are very lothe to lesse theyr offerynge  
pence. For dyuers thynges can not  
be so wel mayntayned nowe as they  
were before. It was no lytle sūmes  
of money that came yerely to the  
prestes hādes for offriges i Englād.  
To my Iudgement yf it had bene  
equally



equally deuyded it wolde haue suf-  
fysed to haue found al the pooze and  
nedye beggers within thys realme.  
But yf I were a begger my selfe, tru-  
ly, I wolde be very lothe to be foud  
and kepte with that money offeryd  
vnto Idols. I had rather begge my  
byede in froste and snowe, then to be  
kept in a warme hospytall with it.  
Parauenture it wyl be obiected vn-  
to me þ our ymages ought not to be  
called ydols. And that the scripture  
meaneth it not of them, but of suche  
as were in the olde tyme amonges  
the gentyls and hethen people what  
and yf I name them not Idols as  
theirs were called, but aspyme them  
to be Images and pyctures of sayn-  
tes. whiche is the best name that  
can be gyuen them. yet yf ye knele  
and praye vnto them. I sape playnly  
that you comyt ydolatry, chuse whe-  
ther ye wyl call them Idols or not  
For

For what soeuer it be þe robbeth chꝛist  
from his due honour & gloꝝy I count  
it to be an ydol though it be an yma-  
ge of the best saynt that is in heuen.

1. Cor. v.  
Eph. vi

Saynt Paule sayth that no fornyca-  
tour, oꝝ vnclene persone, oꝝ couetous  
persone (whiche is a worshypper of  
ydols) hath inherytaunce in þe kyng-  
dom of Chꝛist. And in an other place  
he sayth howe agreeth the temple of  
god with ydols, ye are the temple of  
the lyuynge god, as sayth god. These  
are the admonicions of saynt Paule  
written in his epistles, also in diuers  
other places, construct the as ye lyst &  
chuse whether ye wyll apply them to  
olde ydols eyther to newe ymages.  
And yf ther were no ymages in saynt  
Paules tyme, then muste ye nedes  
graunt me that they were made syns  
And the I pray you what place haue  
you in scripture, that wyll stande w  
you for the veneracyon and setting  
vp of



bp of them. Remembze t̃ys sayeng  
of Moyses vnto the chyldren of Is-  
raell, kepe wel your soules for ye saw den. xiii.  
no maner of ymage in the day when  
the lord spake vnto you out of ỹ fyze  
vpon mount Horeb, that ye dystroy  
not your selues, and make you any  
ymage that is lyke a man or woman den. v.  
or beast vpon the erthe, or fethered  
foule vnder ỹ heuen, or woꝛme vpon  
the ground, or f̃yshe in the water vn-  
der the erthe. &c. Now truely this cō-  
maūdement doth nothyng aperteyn  
vnto you, onles ye take the god of A-  
brahā, Isaac, Iacob, Moyses, ỹ pro-  
phetes, and of the chyldren of Israel  
to be your god yf you saye and beleue  
that he is your god, then do his pre-  
ceptes belonge vnto you, and not to  
you onely but vnto all that beleue in  
hym, for he is not a god vnto ỹ Iuss rom. xii.  
onely, but to the gentyls also.

**¶** What pyte was it, when that  
poyson

Popson was bytshed in to the church  
che of Chyſt, when that papyſtycall  
honour was blurped of the byſhop  
of Rome to be aboue Emperours,  
kyngeſ and pynceſ. And when he  
fell from pouertye vnto pryde, falſly  
peruertynge the ſcriptures ſayenge  
that he mought bynde and loſe at  
his pleaſure. For then the ydolatry  
whiche Peter, Paule, and all the a-  
poſtles had wyped away with prea-  
chyng of the woꝛde of God, began  
mat. 16. to renewe agayne. Peters keyes wer  
chaunged, he began to playe checke  
mate with his maſter, and ſet by  
lawes and coſtitucyons of his awne  
makynge. He graunted large indul-  
gences for byſpytynge ſaynt Peters  
ſee at Rome, and then other percey-  
uynge the prolyte thereof opteyned  
pardons, for byſpytynge of ſyndre and  
dyuers other places. Then by roſe,  
ydols, what ymages I ſhulde ſaye  
and



and Chyſt was deuſed. For where  
as the people helde hooly of hym, 1. Cor. i.  
then began they to holde ſome of one  
ſaynt and ſome of an other, and ſo  
haue conynued many yeres. But  
call to your remembraunce in whoſe  
name ye were baptiſed. Were ye bap  
tiſed in Peters name, Pauls name  
or Johnis name, yf ye were, holde of  
them. If ye were chryſtened in chry  
ſtes name, then holde of Chyſt and  
take hym for your ſauoure, and his  
ſcripture to wytnesſe for your me  
diatoure. Wherefore attribute and 1. Tim. ii.  
goue not vnto his ſayntes, that wht 2. Cor. 12.  
che onely is due to hym ſelfe. For yf Epl. iiii.  
ye do as I haue wyrtten ſo wyte I  
agayne, theyr ymages ſo abuſed are  
but ydolles, and your knelynge  
and prayenge before them is ydo  
latry. But I dowte not thoughte  
Chyſte haue ſuffered longe this in  
jury vnto hym ſelfe, and hys holy  
goſpell

449. vi. Gospell to be troden vnder fote, that  
nowe the acceptable tyme is come, so  
that his worde shall flourish agayne  
in spyte of all the enemyes therof, &  
that they shall not be able to abyde þe  
tryall of the great wronge that they  
haue done vnto the people of god in  
keppynge away of the swete fruyt that  
they shuld haue had in his scripture  
and to fede them with rotten apples  
& soure crabbes of theyr awne trees.  
I straw for your false fayned persua  
sions and lyes that haue taught the  
people to say, we honour not the yma  
ge but the saynt whome the ymage  
dothe represent. Why then do ye ex  
treme the ymage of our lady not in al  
places to be lyke, and dyuers yma  
ges of one saynt to be lyke good. I  
mought more truely saye, to be lyke  
euill. For as ye haue abused them,  
there was neuer a good, And to be  
more playne I can not se how ye can  
make them good, they that make the  
are lyke



are lyke vnto them, and so are all  
suche as put theyr trust in them.

psalms  
C. xiiij.  
Eaptes  
xiiij.

Happy or blessed is the tree where  
throughe ryghtiounesse cometh, but  
curled is the ymage that is made w  
handes. For though it be not called  
god, yet is it a stale to robbe mennes  
hertes from God, and the honoure  
whiche alone dothe pertyne vnto  
God. O crafty catchpoules that soo  
haue inuented a name vnto them to  
be laye mennes booke, whiche God  
hath prohybited to be made, and to  
kepe from his people the booke of his  
lawe and his holy testament, the bo-  
kes of the prophetes and appostles,  
and all the bookes of the holy fathers  
agreyng in one. (as I began this  
wozke.) To instructe men the pertyt  
and true way vnto hym, whiche sayd  
come vnto me all ye that labour and  
are laden and I shall refresshe you,  
whiche he commaunded to be prea-  
ched and taught to his people, but  
heir

math. 23

mar xvi  
Math.  
xxviii

Mat. iii  
iii. Re. i

Mar. xi.  
Mat. xxiii

best now that I graſt you a ley that  
they were booke to instructe the lay  
people. I am sure they? instructy-  
on extendyd no farther but to put me  
in remembzaunce of them whome  
they do represent. What knowledge  
haue you by they? deed and donime  
pycturs of they? vertuous lyuyng.  
Suppose you they were so appare-  
led in purple & gold and so set with  
owchys, bedes, tynges, money, and  
other Jewels as they? Images be,  
no truelye they regarded no suche  
peltre. They? affectyons were mo-  
ued to other more noble & pcyouffer  
thynges, for the pycture of hym þe  
nowe garnyshe with golde, by his  
lyfe tyme was coueryd with a gar-  
ment made of Camels heare, and it  
is to be supposed (that as Chyſt re-  
prouyd them whiche buylded and  
garnysshed the Sepulcres of deed  
Prophettes whome they? fathers  
had



had sayntes that ye lyke wyse whiche  
garnishe, gyld and spare for no cost  
nowe vpon deed Images. Wolde  
scarslye bestowe one peny vpon the  
very sayntes, yf they were lyuyng.  
For truelye theyr doctryne was the  
thyng whiche ye can not abyde to  
heare. Euen the Gospell of Chyste,  
that is nowe preachyd and taught  
vnto you. I wyll not saye that ye  
wold kyll them whiche haue suffred  
alredy for Chyste and his doctryne.  
Whom ye accounte now to be sayn-  
tes, but yf they were lyuyng, with-  
out fayle ye wolde repute and call  
them arrant heretykes. And then I  
thynke it shulde be a skendze chari-  
te that ye wold bystowe vpon them.  
But wherof happenyth this blynd-  
nesse amonges you, but that in stede  
of þe true booke contayned in scripture  
bothe of god and his sayntes that  
preached taught & folowed hym. ye  
haue set vp vnto you a blynde booke,  
a dom

a dome Idoll and a deed Image,  
whiche can instructe you to no good  
nesse, noꝝ induce you to no vertue.  
Perchaunce there hanges some olde  
wꝛyten table by it, contaynyng ther  
in an abhomynable lye, and a false  
fayned myracle oꝝ twayne. But note  
one thyng I pray you, that wher so  
euer suche tables be, y<sup>e</sup> box to receyue  
offrynge monye is not oꝝ was not  
farre of, and yf that the box and of-  
frynges be taken awaye, and none  
permytted to be any moꝝe ther, they  
that made and caused to be made  
poure blynde bokes, and lyenge ta-  
bles, wold be moꝝe glad to pul them  
downe theꝛ your selues, y<sup>e</sup> they wold  
not pas yf ther were not one within  
chꝛistendome. But I meruayle that  
they trusted not the ymage with the  
offrynge monye, what nede they to  
make so strong boxys of yꝛon oꝝ war-  
dyd with plates of yꝛon to kepe it:  
We thynke yf the monye had byne  
layde



layd but euen before the ymage, ther  
could no man haue taken it a waye  
but that his hande shulde haue cle-  
ued to the altar or to the place wher  
the money lay, yf they were so holpe  
as they made them, but men maye  
perceauie they had but smale confy-  
dence in the themselves. yet taught  
they the people to seke helth at their  
handes whiche can do no good, nor  
say none euill. For every sundry dyf-  
ease there was an ymage inuented  
and set vp. One for heed ache, an  
other for tothe ache. One for cho-  
kyng, an other for burnyng. One for  
the pallas, an other for the plage. It  
were to longe a worke to reherce the  
all. But yet me thynke it was great  
pyte that saynt Uncombre in poules  
was pulled down, for she was a gret  
comforte and helper vnto all good  
wyues whiche were troubled with  
shrewde husbendes. But I meruell  
for what purpose they offered otes

¶

vnto

unto her me thynke that offerynge  
was moze mete to be gyue vnto saint  
Loy. For in some partes of England  
the hysle cutters haue. v. pence for  
cuttyng of euery hysle a grote to the  
selfe & a peny for saint Loye. It is to  
be thought he was some hysle keper  
or hysle cosler, wherfore otes were  
moze mete to fede his hysles withall  
then to be offered to saynt vncumbrer  
it is no meat conuenient for a womā  
to fede of. I praye you good women  
be not dyspleased with me for my  
playne wytynge. And if ony of you  
be troubled with an euill husbände,  
the best counsel that I can gyue you  
is to shewe your selfe so kynd:, lo-  
uyng, and meke vnto him, that he  
maye be ashamed (onelesse he be past  
all shame) But to be good and gen-  
tyl vnto you. It doth not belonge  
vnto my matter to create betwyxe  
men and theyr wyues. And also  
for lacke of experieñce because I was  
neuer



neuer marved ) It might chaunce  
wher as I purpose to please one that  
I shuld displease .ii. Wherfore I wyl  
resorte to my purpose. desyring both  
men and women to thynke as the  
trueth is, that any thynge whiche is  
wyrtten in thys lytle volume concer  
nyng sayntes that it is not wyrtten  
in their dyspraise, nother yet in the dis  
prayles of suche persons which have  
ben blinded (throughe false ypocrites)  
with superstycious holynesse. Howe  
knowledgyng in their hertes their  
folly and blindnesse, receauynge the  
trueth that is declared vnto the. For  
ther were very fewe whiche haue not  
wādered in darkenesse. But to the in  
whō gods holy doctrine can take no  
place whose stomakes are so ful stuf  
fed w<sup>th</sup> syn & abominable Idola  
try that their eares can not here ney  
ther they? eies behold þ word of god.  
But obstinately refuse it, repugne &  
gagynst it, & speake euill of it, calling  
it newe

it newe doctryne) I can not se but  
they are to be dysprayed and lamen  
ted as people frowardly refusynge  
the grace of the holy ghost offered  
vnto them, but ye that are the people  
of god and haue receyued the lyght  
of his gospel, remembre that ye haue  
ben deceyued. Let it neuer fall from  
Ioh. ii. your myndes & ye haue walked in  
darkenesse, & now that the lyght is  
come whiche hath bene longe kepte  
fro you. Wo ke wyle ye haue light  
some haue lost their lyues for setting  
foorth of it. And many haue auentu-  
red their lyues (scappynge very narrow-  
ly) before they could bring it to passe.  
Be ye busy therfore in & Ioh. i. har-  
uest, the haruest is great and the la-  
bourers are fewe, for there be many  
ydle bely beastes that couyt to haue  
the nyght come agayne, whiche lyst  
not to laboure but slepe in synne as  
they and other haue done before, but  
because I haue yet made no full and  
perfyte



perfyte answere to them which haue  
cedused the people from the true ho=  
nourynge of God vnto ymages (for  
they; fylthy lucre) sayenge and tea=  
chyng them to say. We went not in  
pilgrymage vnto the ymage nor we  
prayed not vnto the ymage, but we  
went for the sayntes sake whom the  
ymage dothe represent, & we prayed  
vnto the saynt whiche is in heuen.  
ye thynke that this is so stronge a  
reason that no man can abyde it.  
But sure ther is nothyng that can  
be cloked agaynst the worde of God  
whiche wyl not be espyed, and is ea=  
sye ynoughe to be auoydyd. I praye  
you aunswere me fyrst for what pur=  
pose ye prayed vnto the saynte, the  
saynt can not saue you. ye are not of  
god onlesse ye beleue to be sauyd by  
the merytes and passyon of Chyste  
only. The best of al the sayntes could  
not saue hun selfe by his owne mery=  
tes, no yf any of them were lesse syn=  
ners

ners then you are, it was by grace  
gyuen them of god and not of theyr  
awne powers. And I am sure they  
are no saintes onlesse they do attri-  
bute the gyfte to come of god onely;  
ye wyl saye because they are in suche  
fauoure with god, therfore wyl we  
praye vnto them that they maye be  
mediatours vnto god for vs. Nowe  
here aperyth a lacke of knoweledge  
of you in y<sup>e</sup> scrypture. And if ye know  
it a lacke of sure) farthe and truste to  
beleue it. For saynt Paule sayeth ther  
is one god and one mediatoure be-  
twyxe god and man, whiche is the  
man Christ Iesus. What mistruste  
haue you in him, thynke ye that he is  
not a sufficient mediatour for vs al.  
He hathe made vs a promys y<sup>e</sup> what  
soeuer we aske of the father in his  
name it shall be gyuen vs. All the  
saintes that be in heuen neuer made  
vs suche a promys for it is oute of  
theyr powers to perfourme it, they  
them

1mo. 11

1oh. xv.



they them selues sticke to that pro-  
 mise. they had neuer come in heuen  
 els. I neuer redde of any of the  
 sayntes when they were here lyuyng  
 that made ony praiers to the sayntes  
 whiche were deed before them, but al  
 waies vnto god, is god of lesse pow-  
 er or goodnesse then he was in olde  
 tyme. It is euen the same god, it is  
 he that brought the children of Isra-  
 ell oute of bondage frome the cruell  
 Pharaon kynge of Egypte throughe  
 the greatesee, whiche he deuoyded  
 lyke a wall on euery syde, soo that  
 they walked throughe as on the dry  
 lande; it is he that gaue them water  
 oute of the harde stone it is he that  
 fedde them with Manna in wyld-  
 ernesse; it is he that brought them  
 vnto the fruyteful and goodly lande  
 that he promysed them, it is the same  
 God that perfourmed all his pro-  
 myses to all those that saythfullye-  
 trusted in him, & obserued his comma-  
 dementes.

Ex. xiii.

Jos. ii.

Jud. v.

Psalm.

lxxviii.

Ex. xvi.

1. Cor. x.

Ex. xx.

Deu. vi.

Josue.

xviii

dementes. And yf ye thynke hys  
power be as good now as it was the  
and euer hath bene, why seke ye not  
to hym, why seke ye for helthe at other  
mennes handes. What can y<sup>e</sup> sayntes  
do moze for you now, the they coulde  
do for the whiche in tyme paste put  
the ittrust holi in God. Perchaunce ye  
thynke youre selues vnworthy by-  
cause of your synn to pray vnto god,  
and therfore ye wyll desyre the sayn-  
tes to pray for you. And yf ye be of  
that mynde it doth apere ye haue a  
dyltruste in the promys and mercede  
of god. If ye turne vnto me saythe  
Christ I wyll turne vnto you. The  
prophet sayth what soeuer he be that  
feareth the Lorde he shall shewe him  
the way that he hath chosen. Delyte  
thou in the lorde & he shall gyue the  
thy hertes desyre. Salomon saythe  
commyt thy workes vnto the Lorde  
and loke what thou deuysetes it shal  
prosper, and yf ye turne not vnto the  
lorde

saitha. i.  
Jer. xxxi  
Psalms.  
xxliii.

Job. xxi

Pro. xvi



Lord, feare hym & delyte in hym w<sup>th</sup> a  
repentaunt mynd for youre naugh-  
tye synfull lyfe. In bayne is youre  
prayer and all youre deuyses, for ye  
ought to comynge your woꝝkes vnto  
to the Lord, in whom onely ye haue  
not one promyse, but manye promy-  
ses agreyng in one (contayned in the  
scriptures) to prosper and to be hard.  
And to optayn your requestes of god Ioh. xv.  
the father for Chrystes sake, and not  
for ony of the deed sayntes sakes,  
But yct trwe it is that God spared  
the punnyshment of synners, and  
hylde his hande frome plagynge of  
them often tymes for the iuste men-  
nes sakes as ye may rede how Moys Exod.  
xxii.  
ses pacyfyed the dyspleasure of god  
agaynst the people with his prayer,  
whiche was made fro such a faithful  
hert vnto god. And for suche a true  
louynge mynd vnto his people, that  
he desyred (rather then they shuld be  
dystroyed) to be stryken oute of the  
boke

**Rom. 7.**

**Ecce.  
viii.**

**Isa. v.**

**1st Reg  
xvi.**

**1st Reg  
xviii.**

boke of lyfe himfelfe. Paule wyfshed  
also to be cursed frome Chyft for his  
bretchens sake. These prayers were  
of another maner effect theſe prayers  
of our popeholy prykepurles, prayng  
for þe ſoules in þe bitter paynes of pur  
gatory. Agayne ye maye rede þe god  
wolde haue ſpared þe dyſtruccion of þe  
eyties which were dyſtroyed for ſyn,  
for þe ſakes of tē good perſons, if they  
mought haue ben founde in them, at  
the requēſt of Abraham. Remembre  
the exortaciō of ſaynt James, for one  
man to praye for an other declaring  
what efficacy is in þe ryghtuous mā  
ners prayer if it be feruēt. By example  
of Helyas that was a man mortall  
euen as we are, whiche tolde kynge  
Achab þe it ſhulde not rayne, & it ray  
ned not on the earthe by the ſpace of  
iii. yeres and .vi. monethes, and he  
prayed agayne, and the heuen gaue  
raine, & the erth brought forth fruyt.  
It wold þe people wolde be exercyſed  
in redyng



in redpyng & herpyng such lyke stozies  
whiche mought put them in remem-  
braunce of the great mercy & goodnes  
of god alwayes shewed vnto them  
which did feare & loue him, & what ef-  
fecte their prayers were of. Wherin  
they mought also take exāple what  
punishment god toke vpon obstinate  
synners & ydolatres, whiche though  
god ofte spared to punyshe the for y-  
rhythuous mēnes sakes, & at theyr  
hūble & feruēt prayers yet is ther to  
be notyd in the all after what sorte &  
maner god sparyd them. Salomon  
whiche had commytted Idolatrye &  
displeased y<sup>e</sup> lord, agaynst whō god  
raysed vpsundry aduersaries to trou-  
ble him & his kyngdome. yet y<sup>e</sup> lord  
spared him & made him a p<sup>r</sup>omysse y<sup>e</sup>  
he shulde possesse styll his lande du-  
ringe his lyfe, for his father dauids  
sake which had walked in y<sup>e</sup> wayes of  
the lord, but there was no p<sup>r</sup>omise  
made vnto him y<sup>e</sup> he shulde inheryte  
the

iii. Reg

xi.

the kyngedome of heauen for his fa-  
thers sake. I am sure he neuer came  
ther but for it were for Chrystes sake  
only. Nother the best saynt that euer  
died, so where ye fynde that god shew-  
ed his mercy vpon synners for the  
ryghtuous mennes sakes. Consyder  
alwayes the diuersyte of the benefite  
gyuen only for Chrystes sake (which  
is the kyngdome of heauen) and that  
whiche was gyuen at the petycions  
and for the loue of holpe men, beinge  
but a tempoꝛall rewarde, it is but a  
tempoꝛall rewarde for a man to haue  
his lyfe prolonged. Neyther to in-  
ioy landes, ryches, honoure, helth, or  
suche other thynges. The apostles  
by theyꝝ lyfe tyme receaued power of  
the lord to gyue helthe to them that  
were sycke. And to caste out deuyls  
and vnclen sprytes. yee and ye shal  
rede of holy men that by theyꝝ pray-  
ers haue reuyvd the deed to lyfe. yet  
al these were but tempoꝛal benefites  
gyuen

mar. xxi  
Act. v.

titl. Re.  
xvii.



gyuen also of hym by his sayntes to  
confyrme theyr faythe in his name  
that they dyd it (whiche is Chyste) to  
whome belongeth only the remission Rom. 8.  
of synnes and the kyngdome of god.  
Now sayng it belongeth onely to him  
to gyue y<sup>e</sup> one, & to forgyue the other  
they ought onely to be requyred and  
desyred of him. And if ye purpose to  
praye vnto the deed sayntes for any  
thing belongynge either to your bo-  
dies or soules vpon the grounde of  
this argument, sayeng for as moche  
as they were holpe men and women  
in theyr tyme, and that god spared  
the punishment of synners often for  
their sakes, and at the feruente and  
humble prayers, moche rather it is  
to be thought that they now hauing  
receaued a glorified body, and be in  
ioye with Chyst shalbe herde of the  
lord. And the sinners sparyd at their  
request and prayers. To that I an-  
swere yf ye were certayne that the  
sayntes

sayntes whiche are deed ( whose bo-  
dyes remayne in the earthe to the re-  
surrucyon of all fleshe ) do as well  
heare your voyces now, as they did  
the voyces of the people beinge here  
and spekyng vnto them by their lyfe  
tyme. That then it were conuenient  
ye shulde praye vnto them to praye  
with you and for you to god. But  
for as moche as I neuer yet could be  
certefied by any man thzoughe scrip-  
ture that they do heare oure prayers,  
for my parte I thinke it but a vayne  
thinge to truste in the vncertayne  
thinge, and to leue the certayne, to  
leue Chyist and praye to his sayntes.  
To all those that knowe the sayntes  
heres them I saye it is well done, but  
to al them that beleue it and knowe it  
not, I saye it is not well done. For  
as moche as they haue not the scryp-  
ture to certefy the of their wel doing.  
The vnlearned mulprude exceptyd  
in whome I thynke it is nother wel  
nor



no: euill done, whiche knowe no-  
thing more the is preached & taught  
by their curates vnto them. So they  
refuse not the truth (aproued by scrip-  
ture) when it is taught them, whiche  
I refer vnto the bisshoppes and wel  
learned men in the scriptures wher  
in is contayned al thynges necessary  
belongynge to faith and saluacion.

But admyt that ye were certayne &  
the sayntes do heare you (whiche  
I thynke trulve wolde trouble the  
mooste parte of the clergye within  
Englande to approue) suppose you  
that they wold pray either with you  
or for you if ye thynke euill in youre  
harte, not beyng purged with con-  
tricion for syn, and to praye for good  
thynges with your mouth, no tru-  
ly onles they do only heare the voyce  
and knowe not the harte. But God  
whiche heareth the voyce and know-  
eth the secretes of the mynde, re-  
gardeth neither the honoure whiche  
ye gye

Ro. viii.

ye gyue him ; neither the prayer of  
your mouth onles your hertes agre  
withall and if you praye for grace  
with your mouth , and couyt it with  
all your hertes , it shalbe gyuen you  
yf you pray forgyuenesse of your syn  
nes & are penytent for them in youre  
hertes they shalbe forgyue you. Are  
Joh. xv what soener ye wyl (in faithe ) and it  
shalbe graunted vnto you . But in  
whose name ye shulde aske , I haue  
shewed you and for his sake ther is  
a promys made vnto you & ye shall  
obtain it. It is not for saynt frauncis  
sake that ye shall posses the celestial  
heritage nother yet his holye cowle  
that can pserue you frome hell (for  
your synnes) let the frers say as they  
list. It is a vayne reaso that I haue  
harde dyuers men make, which by a  
similitude apply & fauour of world-  
ly princes vnto the fauour of the ce-  
lestial god sayeng if a man haue any  
thing to do with the kinge , he must  
sp2st



fy:ste lue vnto the noble men of the  
courte, and suche as be of the kyn-  
ges pzeup chambze, yf he thynke to  
opteyne his purpose, & not to pzease  
to the kyng hym selfe. And so yf he  
wylse vnto God a man shulde fy:ste  
pray and be a sueter vnto his sayn-  
tes & not pzeume to go to hym selfe.  
Is not this an vnwylse thyng that  
men pondze no better the dyuersyte  
betwyxte the creator of all thynges  
and his creatures. The kynges gra-  
ce is the minstre of god, and yet but  
a man as an other man is, his know-  
ledge maye not be compared to the  
knowledge of god. God knoweth y  
secretes of herte, the kyng knowes  
it not before it be vttered and tolde  
hym. And he that is the kyng of a  
realme hath many thynges to thinke  
on so þa man hath nede to make his  
frendes aboute hym yf he thynke for  
to speede, and every man maye not at  
al tymes come to þ kynges pzeience.

H.

But

Ro. vii.  
Hier.  
E. vii.  
psal. vii.

But to come vnto God is an other  
maner of thyng, so that thou come  
with an vnblynde, a meke, & a contryte  
herte, for god is neuer troubled with  
busynesse, all thynges are vnto him  
but as one thyng. And though he be  
kyng of all kynges, yet is he well  
pleased that thou shalte come to hym  
at all tymes, there is no porter nor  
doore keeper shall kepe the oute. If þu  
loue him he wyll be alwayes where  
as þu arte. Thou canst not speak & so  
**Ma. viii.** softly but he shal heare þu. Thou canst  
thynke nothyng, but he knoweth  
thy thought, and if þu aske any thyng  
**Ma. ix.** in faythe thou arte iure to haue it, he  
byddeth the come to hym, he sendeth  
the to none other. Wherfore shuldest  
thou be afrayde to do as he byd-  
deth the. And seying that people haue  
founde oute so stronge a reason to  
stande on, I wyll assaye to stoppe  
their mouthes with an other reason.  
Who wolde not thynke hym to be  
a fole



a foole oꝝ an hartlesse person to whom  
the kynge wolde saye. If thou haue  
any thyng to demaunde of me spea  
ke to me thy selfe, and I wyl grue  
the thy request. And yf he wolde  
not speake vnto the kynge hym selfe,  
but desyre an other to speake for  
hym, of the whiche he were vncer-  
tayne whether the kynge wolde here  
hym oꝝ not, were it not an butwyle  
parte. Also yf the kynge wolde  
saye, there shall none come in to my  
prieuy chambꝛe, But suche as my  
sonne the prynce shall suffre to come  
in. (take it that his grace were come  
to his perfyte yerres of knowledge  
and perseueraunce.) And yf I moug  
hte speake vnto the Prynce and  
were ryghte certayne to come in,  
when I desyred hym. Were not I  
a foole to desyre an other to speake  
vnto the prynce for me, which I were  
vncertayn whether the prynce wold  
here

here hym or not. Now seing we haue  
none other enteraunce in to þe kyng-  
dome of God the father, but by his  
sonne Iesus Christ, & he hath sayd.  
**Mat. xi** Come to me, why shuld we go to any  
other, but to hym selfe onely. I wold  
haue ben lothe to byng in these hu-  
mayne reasons to establishe goddes  
worde withall, had I not ben com-  
pelled (as the sayeng is) to dyspute out  
one nayle with an other, one reason  
with an other. The worde of God  
dothe informe you, who is your me-  
diatour plucke no honour away that  
is due vnto hym. Haue no lesse con-  
fidence in hym the ye ought to haue.  
All that apperteyneth to hym by the  
scriptures gyue it hym, and the your  
consciencys trulye examined yf ther  
remayne any thyng belonging to  
the sayntes, geue it them and spare  
not. But where ye fynde him to be  
a thyng your one y sauiour and mediatoure,  
pathe him not by I pray you with  
his



his sayntes. And if ye lyst to pray vnto  
to them, lerne fyrst to be acerteined  
whether they heare you or not, that  
you labour no longer in vayne. And  
proue it either a thyng inuentyd to  
rob Christ fro his glozy, & you from  
your money, other els yf it came of a  
distrust in the promyses & mercyfull  
goodnesse of god. But to saye or  
thynke that our lady is not in al pla  
ces lyke good, blessyd, and holye, or  
ony saint better in one place then in  
an other. And so to go to theyr ima  
ges, and pictures, settinge vp of can  
dels, knelynge, kyllynge, prayenge,  
& offeryng vnto the, yf I say plainly  
is ydolatry, & for ydolatry god hath  
punished y people often tymes with  
diuers and sundry plages. For ydo  
latry he spared not kynges and prin  
ces, but rooted their posterites from  
their kyngedomes. As ye maye rede  
of Jeroboam, kyng of Achab and dy  
uers other. Nowe seyng that the  
loꝝde

iii. Reg.

xlii.

iii. Reg.

xv. v. c. vi

forde spared not kynges and rulers  
of the earth for ydolatry, which were  
in the tyme that the law of god gyue  
vnto Moyses stode onely in effecte,  
beyng in dyuers thynges but fygu-  
res & shadowes of the true and very  
Messias (which is Iesus Christ) and  
we hauing his most holy testament,  
a wytnesse vnto vs that he hathe all  
redy suffered for the redemption of  
our synnes. Shall we suppose þ he  
wyl spare vs for ydolatry if we repēt  
not & conuert vnto hym (no truely)  
but let vs wayte for a greter punysh-  
ment thē they had. For the lord god  
sayd I came not to breake the lawe,  
but to fulfyll the lawe. And where as  
Moyses sayd, thou shalte not kyll.  
Christ sayd, thou shalt not be angry.  
Moyses sayd, thou shalte not cōmyt  
aduoury. Christ sayth þ who soeuer  
ereth a wyfe lustyng after her hath  
cōmytted aduoury w her alreedy in  
his hert. ye haue herde how it is sayd  
thou

1. Pet. ii.

Mat. v.  
Deu. v.

Exo. xx.

Leuit. xix.



thou shalt loue thy neyghbour & ha-  
te thyne enemy. But chryst sayeth vn-  
to you, loue your enemyes, blesse the Mat. v.  
& curse you, do good to the that hate  
you, pray for the that do you wrong,  
& persecute you, that you may be the  
chyl dren of your heuently father, for  
he maketh his sonne to ryle on the  
euill & on the good, and sendeth his  
rayne on the iust and on the vniust,  
wherin it apereth what a mercifull  
God he is. But beware ye that are  
nowe past the tyme of the shadowes  
and figures of Moyses lawe, & haue  
the very thyng offered vnto you,  
whiche all those fygyres & shadowes  
byd represent. For ye froward-  
ly refuse it, and styll folowe youre  
owne blynde wayes, and the inuen-  
tyons of those that foughte youre  
dystruccion, and wyl not herken  
vnto hym that sayde.

I am the waye, the trueth, and the Joh. 14.  
lyfe. It is greatly to be feared, that  
as the

as the children of Israell vnto who  
ther was a terrestiall and temporall  
kyngedome promised (that goodlye  
Cro. iii lande of Canaan) whiche was full of  
all pleasures and comodites for brea  
kyng of the Lordes preceptes and  
chelly for Idolatry, were punished  
with diuers temporall plagues and  
punishments. So lyke case that  
ye whiche haue the celestiall kyng  
dome promised vnto you, where ther  
are suche thynges prepared for them  
that loue god, which the eye hath not  
sene and the eare hath not herde nor  
4. Co. ii. hath it entred in to the herte of man.  
Esa. lvi. If ye will not obserue the lordes co  
mādemētes, but prouoke hym styl  
vnto displeasure with your ydolatry  
as I sayd, it is to be feared, lest your  
punishment be reserued vnto that  
Math. place, where there shall be waylynge  
still. and gnashyng of tethe. Call your  
iniquities to remembraunce, expell  
your synne and ydolatry with repen  
taunce.



saunce. Be not styffe necked agaynst  
the lord whiche standeth waytynge  
that he may haue mercy vpon you, &  
lifteth hym selfe vp þe he may receyue  
you to grace. As the prophete Esaye  
sayd vnto the people of god whiche  
were punysshed, for sekynge helpe at  
other then hym selfe, for the lord god  
is ryghtuous, happy are al they that  
waite for hym. Marke that sayeng  
of the prophete, he sayd not happy are  
some, but happy are all þe waite for  
hym. And though the wordes were  
spoken vnto the people of Cyon, and  
to the Cytesens of Iherusalem, yet doth  
it serue also vnto vs. For he is our  
lord and our God, of whom it was  
sayd vnto them, shall ye neuer be in  
heynesse, for doubtles he wyl haue  
mercy vpon you. As sone as he heareth  
the voyce of thy cry he wyl helpe the.  
The Lord gyueth you the breed of  
aduersyte, and the water of trouble,  
but thyne instructour flyeth not far  
from

Esa. xix

Esa. xix

from þ̄ yf thyn e eyes loke vnto hym,  
yf thyn eares herke vnto his word,  
that cryeth after þ̄ and sayeth. This  
is the way, go this, & tourne the ney-  
ther to the ryght hande nor to þ̄ lyft.

**1. Cor. xiii** ye ought to put nothyng to the word  
of god nor to take no thyng from it,  
þ̄ lord wold haue you kepe ȳ streight  
path which is apoynted vnto you by  
the scripture. As for the tradycyons  
of men they be dowtfull & in many  
thynges not cōsonaunt vnto þ̄ scrip-  
ture. Haue ye not ben taught to ba-  
ble by suche prapers, wherof ye vn-  
derstode not one word what ye sayd.  
The apostle sayeth yf I prave with  
tonges (meanynge a voyce þ̄ he vn-  
derstode not) my spyryte prayeth but  
my mynde is without fruyte. I had  
leuer in the congregacyon to speake  
**1. Cor. xiii** .v. wordes with my mynde to the in-  
formacyon of other, rather then .x.  
thousande wordes with the tonges  
(whiche be not vnderstande.) The  
effecte



effecte of prayer p̄sisteth not in many  
wordes. Christ sayeth, when ye praye Mat. vi  
bable not moche as the Gentyls do,  
foz they thynke they shal be herde foz  
they? moche bablyng lake. Be ye not  
lyke them therfore, foz youre father  
knoweth wherof ye haue nede before  
ye aske of hym. The scribes and pha- Mat. xx  
rises were reprovied of the lord foz  
teachyng the people to obserue they?  
tradycions in stede of goddes pre-  
ceptes, sayenge. Well prophesied  
Esaie of you, with they? lippes they Esa. xlv  
honoure me, but they? herte is farre  
fro me. And where the worde of God  
is truely preached the same word ly-  
ke wyse shall reprove your false tea-  
chers whiche haue taught you and  
your fathers thus many yeres wro-  
ked tradycions. The true fastyng Mat. vi  
and p̄fyte prayer haue they abu-  
sed, and taughte the people to doo  
lyke wyse the workes of charyte and  
almous dede (whiche oughte to be  
done

done and gyuen to the pooze) hadde  
ben dymynysht and gyuen to stur  
dy and valyaunt beggers craftely  
crepte in to þe church of Christ, which  
haue begyled the people with theyr  
falle ypocrysy and farned holynesse.  
Meruayll not though it greue them  
þe the people haue fre lyberty to rede  
and serche the scriptures, for it is the  
onely thyng that vttereth theyr craft  
theyr falshode, & theyr wyckednesse,  
for betwyxe them and theyr ydolles  
which were inuented to ppeke mēnes  
purses (and that vnder an holy pre  
tence) what meruayll was it that En  
gland was so replenyshed with the  
ues, vacabundes and beggers, it is  
an euident thing that the most parte  
of them be offended that þe scripture  
is in Englyshe, wherby their subtel  
tye is espied, for if a man reprove the  
of ypocrysy, or byd them labour for  
their lyuynge. Alwe say they is this þe  
charyte that the gospel teacheth you.  
Cruely



Truely it were not to be wondred at  
if men were not so moche in charyte  
with you as they be whiche so haue  
dysceyued the poze symple soules fro  
theyr charytable almous, to whome  
god dyd apoynt it to be gyuen. I say  
not this because men shulde bzeake  
their pacyence towarde you, but to  
reduce you the soner to repentance  
and amendement, and to be sozr and  
ashamed of your euyl doynges.

Saynt Iohn sayeth in his leconde  
Epystle who so transgresseth & aby-  
deth not in þe doctryne of Chyist hath  
not god, he that abydeth in the doc-  
trine of Chyist hath bothe the father  
and the sonne. If any man come to  
you and byyng not this doctryne, re-  
ceyue hym not in to your house ney-  
ther salute hym. That text I suppose  
caused the freres to ronne aboute w  
In principio erat. verbum, fearynge  
as they shulde not be saluted of the  
peple nor receyued i to theyr houses.

But

But there is an other place in scripture more conuenient to be applyed vnto them then þe place agreed and serued to their purpose, beware of false pphetes which come to you in shepes clothynge, but inwardly they are rauenyng wolues, ye shal know the by their fruytes, God knoweth my herce I write this for no malice vnto them, but to the intent þe the truthe of gods glozy which hath long ben hyd inought appere agayne, & his holy gospel which they & suche other haue falsly belyed, perueried & kepte in corners may come to his perfyte lyght, so þe the people myght know the true honourynge of God to be in spirite & veryte, & to folow the exhortacyon of saynt Peter to walke after the wyll of god & not after the wyll of þe hethen, in wantonnes, ryotous dyynkyng, & abhomytable ydolatre, & the helson counsell of saynt Paul to be no worshipper of ymages, & to mortify your members

1 Pet. ii.

Colo. i.



of synne vpon þe earth. Saynt Iohn  
 warneth lytel chyldzen to kepe them  
 selues from ymages. O lord howe  
 hath thy blessed worde & the doctrine  
 of thy holy sayntes ben abused þe old  
 me now a days cā scarcely be brought  
 to folow þe lesson. Know ye not þe your  
 body is the temple of the holy ghost. Ioh. 2. v.  
 Remembre vpon what foundacyon  
 ye are buylded, stycke vnto your fou- I Cor. 3.  
 dacyon & cleue fast to your heed cor- I Pet. 2.  
 ner stone, which can not be remoued.  
 ye are not a temple of stone made w-  
 mennes handes, ye are þe lyving tem- I Cor. 3.  
 ple of god, whiche haue ben longe in  
 decay, brysed, broke, & pulled downe  
 of these þe wter enemyes bothe to you  
 & your foundacyon Christ, but they I Cor. 3.  
 haue pulled so long, þe they haue met  
 w- a rocke, þe stonblyng stone whiche I Pet. 2.  
 hath made them to fall. Now is the  
 tyme to repayre your temple agayne  
 be ye not neglyget in þe lordes worke,  
 but labour w- herte & mynde, therin  
 every

every man according to his power &  
calling. And agaynst suche as wyl  
go aboute to hyndre or let the going  
forth of your worke, prouyde watch  
men (I meane preachers) to defende  
you with þe worde of god as þe people  
dyd at the buyldyng agayn of Jeru  
salem w<sup>th</sup> weapons, & some labouring  
w<sup>th</sup> one hand haupyng their weapons  
in the other hand. So ye that are la-  
bourers in what scyence so euer it be  
(to gete your lyuyng w<sup>th</sup> trowth, ac-  
cording to the wyl of god) yf ye can  
handle your weapon, yf ye haue any  
knowledge in the scriptures, then let  
the lawe of god, his holy testament &  
blessed word (beyng the sword that  
Christ comaunded his dyscyples to  
by) be alwayes redy at your hande,  
whether ye eate or drynke, slepe or  
wake, go or ride, ye whē ye be at your  
lawfull workes, & in all places haue  
it in a redynes, to resyst therwith the  
enemyes of the lordes worke (which  
wolde



wolde not haue his holy temple re-  
 payred agayne. ) Beholde what an  
 ouerseer & mayster of your worke, &  
 lord your god hath chosen & apoynt-  
 ed vnto you our most gracious king  
 a true defender of the fayth of Christ  
 & his church, agaynst the wrongful  
 violatours therof. And for because  
 he wolde not take y name in vayne  
 (craftely giue to his grace to support  
 & maynteyn a church which is agaynst  
 christ) (depryving prynces from their  
 iust tittle & true name.) He hath take  
 vpon hym (as the law of god permitt-  
 teth) to be y supreme heed of y church  
 vnder god, which was not only fals-  
 ly vsurped from his grace & his pre-  
 dycessours, but also fro al other kyn-  
 ges & prynces. Reioyce & be mery all  
 ye which haue ben as shepe goyng a-  
 stray. But now returned agayne to  
 your byschop & shepeherde of youre  
 flocke, & they that be not come, let the  
 come & herken vnto his voyce, & to  
 I. they

1. Pet. ii.  
 Luce. xii  
 Esa. lvi

they? boyces whom he hath sent to  
call them. Let the no longer disceyue  
you which sent you to deed ymages  
no no? yet to the sayntes to be poure  
aduocates. Our aduocate is Ihesus  
1. Joh. 11 Chyste, whiche optayneth grace for  
our synnes, and not for our synnes  
onely but for þ synnes of all þ world.  
Serche the scriptures and ye shal se  
howe wrongfully & falsly they haue  
belped it bothe agaynst god and mā.  
For where they haue borne kynges &  
prynces in hande that yf the people  
shulde be suffered to haue it in they?  
maternall tonge that it wolde make  
them heretikes to god, & disobedient  
vnto they? gouernours. There is no  
thyng moze true then this is an ab-  
hominable lye, a very blasphemie to  
god, and treason to kynges, for it  
is the onely perfyte thyng, that tea-  
cheth men they? true obedience and  
duety, bothe to god, to the prynces &  
to ther gouernours. Saynt Paul  
wrote



wrote vnto Titus sayeng, warne the  
people that they submyt them selues  
vnto pynces, and to the hyer aucto-  
rite, to obey y officers, & to be redy vnto  
to al good workes. And vnto the Ro- Ro. 13.  
maynes, let euery soule submyt hym  
seife vnto the hyer powers, for there  
is no power but of god. In the same  
chapter he sayeth, gyue to euery man  
therfore his duety trybute to whome  
tribute belongeth, custome to whom  
custome is due, feare to whom feare  
belongeth, honour to whom honour  
perceynerh. Saynt Peter sayeth sub- 1. Pet. 2.  
myt your selues vnto all maner or-  
denaunces of men, whether it be vnto  
the kynge as vnto the chyeft heed,  
or vnto rulers as vnto them that are  
sent of hym, for the punysshment of  
euyl doers. But for the prayse of the  
that do wel, honour al men loue bro-  
therly felowshyp. feare god, and ho-  
nour the kyng. And Chyst hym selfe  
sayd vnto the Discyples of the phari- mat. 23.  
ses, which

les, whiche were sent to tangle hym  
in his wordes, concernyng tribute  
to be payde vnto y<sup>e</sup> Emperour. Gyue  
vnto Cesar that whiche is Cesars, &  
gyue vnto god that whiche is gods.  
Many mo places are ther conteyned  
in the scriptures, to establishe and  
conferme my sayenges to be trewe,  
teachyng the people the trewe loue &  
feare of god, and the iust obedience &  
honour of prynces, and suche as be  
in auctorite. But I trust that this  
shall suffice at this tyme to be a me-  
moryall vnto you, for to beware of  
those which durst presume so to belye  
the worde of god, and that vnto kyn-  
ges and rulers of the worlde. And in-  
steede of goddes worde to fede al men  
with fables, lyes, and false tradycy-  
ons. For it teacheth them not onely  
theyr duety to god & to the hye pow-  
ers, but also of chyl dren vnto theyr  
parentes, seruautes vnto their may-  
sters, wyues vnto theyr husbandes,  
and

Eph. vi



And how þ husbannes agayne shuld  
loue they? wyues, educate they? chil- Eph. 6  
dren, prouyde for they? housholde, vse  
them selues towarde they? seruaun-  
tes, and howe euery degre shulde be-  
haue hym selfe one towarde an other  
Now yf these which haue taken vpo  
them to be preachers in tyme passe,  
bothe to vs and our fathers, be not  
approued to be vnttrue mynysters of  
goddes worde, and false lyers therof  
then beleue not my worke. And yf w  
they? lyeng and false doctryne they  
had hurted the body onely the thyng  
mought moze easely be suffered. But  
how can they recompence the iniury  
done vnto the soule of man whiche Eph. 2  
coulde neuer haue ben redemed, but Col. 1.  
with the pꝛecyous bloode of Chyste Heb. 1.  
onely, whiche also they haue belyed.  
Who soeuer thynke I wyte truely  
let them beleue the truthe. But for þ  
satysfying of their myndes, I desyre  
them to serche the scripatures, which  
A. b.      I doubt

I doubt not shalbe a wytnesse vnto  
me that I haue wytten the trouthe,  
And ye that haue receyued the name  
of Chryst and are called christiens, I  
testefye vnto you that ye are bounde  
also to receyue his doctryne (whiche  
is his holy gospell) oꝛ els ye haue a  
name in vayne, as foꝛ the decrees de-  
cretales, constitucions, and tradici-  
ons of men, and the rules of Bene-  
dict, Dominicke, Austyn, Fraunces  
oꝛ any of them all ye ought to gyue  
no fether credence vnto them then  
they agre with the scripture and per-  
fyte word of god, of the which word,  
I requyre and exhorte all men not to  
be reders & herers onely but also fo-  
lowers therof. Foꝛ yf any man here  
the worde and do it not, he is lyke vn-  
to a man that beholdeth his bodely  
face in a glasse. foꝛ as sone as he hath  
loked on hym selfe he goeth his way,  
& forgetteth immediatly what his fa-  
cyon was. But who so loketh in the  
perfyte

Jaco. i.



perlyte law of lybertye & contynueth  
therin, yf he be not a forgetfull heret  
but a doer of hys worke, the same shall  
be happy in his dede. These are not  
myne owne wordes, but the godly  
wordes & counsell of saynt James (hys  
apostle of Chryst.) And for because  
ye shall not thynke hys I haue attempt-  
ed in this my worke to entyse your  
hertes from deuocyon & to set you at  
lyberty to do what euyl ye lyst. (as hys  
sclaunders of goddes worde haue  
reported of other men.) I praye you  
to ierne a lesson or .ii. more of saynt  
James & of other holp men hys ye may  
know what pure deuocyon is, & how  
ye ought to pray & aske in fayth, and  
knowe what lyberty ye haue by the  
gospell & word of god. Pure deuocyon  
and vndefiled before god hys father is  
this to visyte hys frendlesse & wydowes *Jaco. i.*  
in aduersyte, and to kepe your selues  
vnsported of the worlde. If any man  
lacke wysdome let hym aske it of god *Jaco. i.*  
whiche

Isai.  
lxvi.

whiche gyueth to all men indyfferently, and casteth no man in þe terche and it shall be gyuen hym. But let hym aske in faythe and wauer not, for he þe wauereth is lyke the waves of the see tost of þe wynde and carped with vyolence, neyther let that man thynke he shall receyue any thyng of the lord. A waueryng wynded man is vnstable in all his wayes. Dauid sayth put þe thi trust in þe lord & be do yng good, so shal he gyue þe thy herts desyre. This sayeng of þe pphet agre eth nothig wth þe which say þe þe scrip ture & new lernyng (as they cal it) se- tes me at liberty to do what they lyst but they are enemyes to Christ & his doctrine þe so haue taught the people, & their ygnoraunce is moch to be lame- ted whiche beleued the, Dauid byd- deth you to do good, & absteyne from euyl, & so do al þe places of scripture likewyse exhorten you, for where ye haue herd þe it shalbe geue you of god  
the



the father what soeuer ye aske in his  
sonnes name. Thynke ye þ this pro-  
myse dothe perteyne to suche as be  
euill doers, and contynewe styll in  
wyckednesse, no trulý. Saynt Paule 11. thi. 11  
sayeth let him that calleth on the na-  
me of Christ departe from iniquite.  
wherfore I counsayll you to folowe  
the exortacyon of Paule, Peter, Ja-  
mes, and Iohn, and suche as were  
Christes apostles and dyscyples, lea-  
uynge vnto vs a memoꝝvall of their  
lyuynge, whose doctryne accoꝝdeth w  
theyꝝ maysters, and is approued foꝝ  
holy scripture, theyꝝ lernynge is no  
newe lernynge. It is aboue a thou-  
sande yeres olde., and yf that be not  
olde ynough, then I pray you to loke  
vpon the doctryne of Dauid, Elaye  
Jeromy, and suche as were the holy  
pꝛophetes, & compare their documen-  
tes, and lyuynge with the apostles, &  
se howe all they agree togyther in  
Christ, and if ye passe so moche vpon  
the

the nombꝛe of peres, because ye saye  
ye wyl kepe the olde lawe and olde  
facyons, I am sure they may be your  
fathers great grauntfathers. wher  
foze saye not þ̄ ye wyl do as your fa-  
thers haue don. for as I haue wryt-  
ten befoze ther were crafty scole may-  
sters that taught thē vnttrue lessons,  
but many perceyued them whiche co-  
ueted to se the dayes that we se.

**Anse. r.** Wherfoze yf ye deny the doctryne of  
the apostles and prophetes ye deny  
Chystes gospel, yf ye deny his holy  
gospel ye deny Chyist hym selfe. If  
ye saye ye deny not Chyist it is not  
trewe, as longe as ye sclaundze his  
woꝛde, calling it newe lernyng, spe-  
king euyl of the teachers and reders  
of it. And ye your selues refusynge  
bothe to rede and here his godly wyl  
declared vnto you in his scriptures.  
Wherfoze yf ye wyl be membes of  
his churche, helpe to repayze agayne  
the lordes temple, inbrace his scrip-  
ture,



ture, hearken vnto his voyce, and vnto  
to them which calleth you vnto hym.  
And when ye are come folow hym in  
doynge the woꝝkes of charyte which  
belong vnto fayth, that ye maye here  
these confoꝛtable and ioyful woꝝdes  
of Chꝛst. Come hether ye blessed of  
my father, enheryte ye the kyngdom <sup>mat. xij</sup>  
whiche is pꝛepared foꝛ you from the  
begynnyng of the woꝝlde. Amen.

**¶ Finis.**

**¶ God saue the kyng.**

**¶ Cum privilegio.**





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